

**ACTS, EPISTLES AND
REVELATION**
From the Peshitto

J W ETHERIDGE

1899

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THE APOSTOLICAL ACTS, EPISTLES AND THE BOOK
OF REVELATION, from the Peshitto, or Ancient Syriac

Translated by: J W ETHERIDGE

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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THE

APOSTOLICAL ACTS AND EPISTLES.

FROM THE PESCHITO.

WITH PROLEGOMENA.

THE
APOSTOLICAL ACTS AND EPISTLES,

FROM THE PESCHITO, OR ANCIENT SYRIAC:

TO WHICH ARE ADDED,

THE REMAINING EPISTLES,
AND
THE BOOK OF REVELATION,
AFTER A LATER SYRIAN TEXT:

TRANSLATED,

WITH PROLEGOMENA AND INDICES,

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LONDON:
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PREFACE.

THE work here submitted completes the translation of the Syriac New Testament, begun in a former volume.* We may now compare the sacred text, as read in the Eastern churches for sixteen or seventeen centuries, with that which, during the same lapse of time, has been received in the West. The comparison of these independent witnesses will demonstrate the essential integrity and incorrupt preservation of the inspired documents of the Christian dispensation.

For the seeming delay which has attended the publication of the volume, an apology is due to those friends who have inquired, from time to time, for its advertised appearance. But the minute attention required by the nature of the work itself, and the circumstance, that the only time in general which could be spared for the prosecution of it has been that of uncertain intervals in the course of regular professional duties, will sufficiently account for the slowness of its progress. The former volume, on the Gospels, was prepared during a residence on the Continent, when the greater part of his time was at the translator's own disposal; but nearly all the present work has been accomplished amid the daily toils of the Christian ministry in London, and in hours which might, in some respects, have been

* The Syrian Churches; their early History, Liturgies, and Literature. With a literal Translation of the Four Gospels from the Peschito, or Canon of holy Scripture in use among the oriental Christians from the earliest Times. London. Longmans. 1846.

advantageously spent in mental or bodily recreation, or repose.

At the tribunal of biblical criticism the writer respectfully prays for a kind, but impartial, judgment on the correctness or incorrectness of the translation. It is very proper for him to attest his own belief, that, through the adorable grace of God, he has been enabled to give a version in all essential respects a faithful representation of the Syriac Scriptures; did he not believe so, he would not presume to offer it: but that class of readers who, though intelligent students of the Bible, have not directed their attention to this branch of inquiry, will naturally look for a corroborative testimony to the correctness of such an estimate, that their confidence in the translation may be warranted by some competent authority. It is on this account, as well as with a view to the thankful adoption of any improvement which may be pointed out, that he would solicit this adjudication.

For the sake of rendering the work as complete as possible, there is added a translation of the Epistles and Book of Revelation, wanting in the Peschito Canon, from the more modern Syriac texts first edited by Dr. Pococke and Louis De Dieu, so as to comprise all the holy books which we receive as inspired New-Testament Scripture.

With regard to the Acts and Epistles, the edition which the translator has followed has been that of Schaaf, on account of its having long been a sort of *textus receptus* of the Syriac Testament throughout the theological world. This has been collated with others, as occasionally indicated in the margin. Notwithstanding the labours of learned men in this department since the time of Schaaf, we are yet in

want of a critical edition of the Peschito text both of the Old and New Testaments; as likewise a uniform collection of the books of the Hexaplar Syriac, and an edition of the Harkleian New Testament, with such remains of the Philoxenian as may exist in the mss. brought home by the late Mr. Rich, or among those with which the treasures of the British Museum have been amplified through the diligence of Archdeacon Tattam. On this subject much interest has been awakened by the preface of the Rev. Mr. Cureton's edition of the Syrian Ignatius.

In this volume we have omitted the Rubrics of the oriental lessons from the body of the text, and given them in a separate collection or index at the end. Interspersed among the Scripture itself, as in the translation of the Gospels, such matters are confessedly out of place. This first index is followed by another, which is intended to facilitate the collation of any particular portion of the Eastern and Western Testaments.

For the prologues which introduce the translation little need be said. They will be received for what they are worth. The first part condenses a variety of information which would have been very acceptable to the writer himself several years ago, and which he presumes will be welcome to some who are now at the outset of their inquiries. In the second part we enter a more elevated and more spiritual region. It is good to be there! Perhaps this section would not be useless in Bible classes and family readings, as well as in the cabinet of the solitary Christian.

January 1st, 1849.

CONTENTS.

PROLEGOMENA.

PART I. ANCIENT TRANSLATIONS OF THE HOLY SCRIPTURES.

	Page.
I. Translations of the Old Testament into Greek.	
The Septuagint	4
Version of Aquila	6
Version of Theodotion and of Symmachus	7
Recension of Origen	7
Recension of Lucian and Hesychius	9
Græco-Veneta	9
Τὸ Συμαπετρινόν	10
II. Chaldaic and Samaritan Targums.....	10
III. The Scriptures in the Latin Language	16
IV. The Syriac Version.	
Peshito	28
Philoxenian.....	32
Syro-Estrangelo	34
Karkaphensian	35
The Jerusalem Lectionary	36
V. The Scriptures in the Dialects of Egypt.	
Coptic Version	37
Sahidic	38
Bashmuric	38
VI. The Bible in Ethiopic	40
VII. Older Persian Versions.....	42
VIII. Holy Scripture in Gothic	44
IX. The Armenian Bible.....	46
X. The Georgian Bible	48
XI. The Scriptures in Slavonic	49
XII. Arabic Versions	50
XIII. The Bible in Anglo-Saxon	52

	Page.
XIV. Relative value of the ancient Versions in the Department of biblical Criticism	55
On the present Translation	59

PART II. SYNOPSIS OF THE APOSTOLIC EPISTLES.

General Division of the Syriac Testament. The Gospels, Acts, and Epistles	62
The Epistle to the Romans	64
First Epistle to the Corinthians	75
Second Epistle to the Corinthians	84
Epistle to the Galatians	88
_____ to the Ephesians	90
_____ to the Philippians	92
_____ to the Colossians	94
First Epistle to the Thessalonians	96
Second Epistle to the Thessalonians	97
First Epistle to Timothy	98
Second Epistle to Timothy	100
Epistle to Titus	102
Epistle to Philemon	103
Epistle to the Hebrews	104
Epistle of St. James	117
First Epistle of St. Peter	120
First Epistle of St. John	123

TRANSLATION OF THE APOSTOLICAL ACTS AND EPISTLES.

The Acts of the Apostles	135
Epistle to the Romans	221
First Epistle to the Corinthians	254
Second Epistle to the Corinthians	285
Epistle to the Galatians	306
_____ Ephesians	317
_____ Philippians	328
_____ Colossians	336
First Epistle to the Thessalonians	344
Second Epistle to the Thessalonians	351
First Epistle to Timothy	355
Second Epistle to Timothy	364
Epistle to Titus	371
_____ Philemon	375
_____ the Hebrews	377

	Page.
Epistle of St. James	404
First Epistle of St. Peter	412
First Epistle of St. John	421

THE REMAINING EPISTLES AND THE APOCALYPSE.

INTRODUCTION	431
Second Epistle of St. Peter	442
Second Epistle of St. John	448
Third Epistle of St. John	450
Epistle of St. Jude.....	452
The Revelation of St. John	455

INDICES.

I. Syrian Church Lectionary	496
II. Harmony of Syrian Lessons with the Textual Divisions used in the West ...	503

PROLEGOMENA.

PART I. ANCIENT TRANSLATIONS OF THE HOLY
SCRIPTURES.

PART II. SYNOPSIS OF THE APOSTOLICAL EPISTLES.

PROLEGOMENA.

PART I.

ANCIENT TRANSLATIONS OF THE HOLY SCRIPTURES.

WHAT light is in the natural world, that the revelation of truth existing in the Bible is in the world of the human mind. Revelation does more indeed for the mind than light can do for the eye, since it brings to us an inward realization of God. He who believeth hath the witness in himself. To him the presence of the Bible is a demonstration of the divine goodness, as literal as that which the eye discerns in the sunbeams. He who at the beginning said, "Let there be light," has, by his Spirit's work in the scriptures, provided for the inner universe the perennial radiance of truth, and "hath shined into our hearts, to give us the knowledge of his glory in the face of Jesus Christ."

For the mind, then, to be without this revelation, is a privation infinitely worse than physical blindness. The blind cannot participate in the advantages of a thousand forms of enterprise, or the pleasure afforded by the magnificent scenes which the sun bathes with splendour, nor peruse the innumerable objects of interest presented by the transient spectacle of life; but the soul, without the illumination of religion, suffers a gloom innate, desolate, and hopeless, because atheistic. If there be no light within, how great is the darkness! The very faculty of

knowing God for ever and ever is as yet abortive ; and immortality itself, instead of wearing a character of promise, threatens to be a frightful and immeasurable calamity.

The Bible reveals the way of salvation. It is employed by the Divine Spirit to convert and regenerate the sinner, (Psalm xix. 7 ; James i. 18 ; 1 Peter i. 23,) to build up the saint, (2 Tim. iii. 16, 17,) to console the afflicted, (Psalm cxix. 92,) to give victorious confidence in death ; (1 Cor. xv. 54 ;) and, while it tends to the sanctification of the church, (John xvii. 17,) is the ordained instrument to be employed in her evangelic agencies for the pacification and renovation of the world. (Phil. ii. 15, 16 ; Isai. xi. 9.)

All human beings have a right to the Bible. Our interest in it is universal. It is the gift of God to our race, the true charter of humanity. If man have a soul, and that soul need salvation, the book of life becomes indispensable to his welfare.

The Christian church has never appeared in a more legitimate or dignified position than when holding forth the light of revelation to the benighted millions of the earth ; nor, without a literal communication of the written word, can she worthily fulfil the commission intrusted to her,—of teaching all nations. God will have all men to be saved, and come to the knowledge of the truth. The donation of the volume in which that truth is enshrined, must therefore be accordant with his will. All the communities of our race, endowed with intelligence, invested with the responsibilities of a probation for eternity, alike ruined by sin, redeemed by mercy, and living for the great future which is before us all, were made to possess, and ought to possess, those very oracles of the Holy One which have made the best of us wise unto salvation.

But, from the national distinctions which prevail, by

the divine appointment, among mankind, it is necessary, if revelation should be thus diffused, that the documents in which it was originally given be faithfully rendered into the various languages of the world. That such a procedure is in agreement with the divine will, is evident as well from the nature of the case, as from the practice of the inspired apostles and evangelists in quoting the scriptures of the Old Testament indifferently from the original Hebrew, or from the Greek version of the Seventy,—a practice which gives a plain recognition of the principle of vernacular translations. The efforts which have been put forth by individuals or communities for the manifestation of the word of God through such mediums, would form, could they be set forth to the eye, one of the most profitable chapters in the universal history of the church. The few pages of the present introduction which can be given to the subject, will be devoted to a short account of the origin and character of the biblical versions which appeared in ages long passed away: the object in such an exposition being to set before the general reader the elements necessary for a proper judgment on the comparative merits of these works, so as to make evident the peculiar excellence and value of the particular version which was in such early use in the Syrian churches; and a faithful delineation of which, in the English language, has been attempted in this and a preceding volume.

It will be proper in such a review to notice, first of all, the translation previously referred to as in use, in a limited way, both among Jews and Gentiles, a considerable time before the evangelic epoch, and which forms the basis of several Christian versions of different parts of the Old-Testament scriptures.

I. TRANSLATIONS OF THE OLD TESTAMENT INTO GREEK.

I. 1. THE SEPTUAGINT.—The Hellenistic version of the Old Testament, commonly known by this name, is the most ancient of all biblical translations. The name, "Septuagint," may have been adopted to express the approval of it by the Jewish Sanhedrin, (an opinion maintained by Father Simon and Dr. Adam Clarke,) or may have been given it in accordance with the old tradition of the number of men employed in the work itself.

2. Without dilating on the difficulties by which the early history of this version has been perplexed, it appears evident, by the quotations of it in the New Testament, that, in the time of the evangelists and apostles, the greater part, if not all, of the Jewish canonical scriptures existed in the Greek language. Next, in the prologue of the apocryphal book of Jesus the Son of Sirach, we find the author affirming that in his time, B.C. 132, "the law and the prophets, and the rest of the books," were extant in a Greek translation. Finally, a still earlier reference occurs in a fragment of Aristobulus, a Jewish commentator* on the Pentateuch, who lived in the time of Ptolemy Philometer, B.C. 146. In this passage, which is preserved in the Evangelical Preparation of Eusebius, and in the *Stromata* of St. Clement, Aristobulus (in pointing out the source from which some of the most eminent Gentile philosophers had derived their knowledge) affirms, that "the entire law had been first rendered into Greek under Ptolemy Philadelphus." That monarch, who had succeeded to the throne B.C. 285,

* In 2 Macc. i. 10, he is described as being of the "anointed race of the priesthood, and preceptor to Ptolemy the king."

completed the institutions of learning in Alexandria, begun by his father Soter, and placed among the seven hundred thousand manuscripts of the library a copy of the Jewish law. But, whether by this term we are to understand the entire Hebrew scriptures, or only the books of Moses, is a matter of debate. They seem to have the more correct idea who take the latter view.

Such is the amount of what is now really known on the original history of the Septuagint. The legendary statements of Aristæus and others, of the employment by the Egyptian king of seventy-two Jews, six of each tribe, for the accomplishment of this work; and how "each of these translated the whole of the sacred books while confined in separate cells in the island of Pharos; but was so over-ruled by the Divine Spirit, as that not only every species of error was prevented, but the seventy-two copies, when compared, were found to be precisely alike in words, and even letters;"—these accounts, I say, have been long ago exploded as worthless tales. The authenticity of the passage of Aristobulus being admitted,—and this is considered well established,—there is no ground for doubt as to the fact that the Pentateuch, at least, was rendered into Greek more than two hundred and eighty years before the Christian era. And this might have led the way, in the same or the following reign, to the translation of several or of all the remaining books of the sacred canon.

3. The authors of this work were probably Jews of Alexandria. For though the genius of the interpretation which reigns in the Septuagint is Palestinian, and indicative of a free consent with the authorized or traditional exegesis, the nomenclature and terminology employed are such as, in some instances, neither arose from, nor were adapted to, the manner of speaking in the home domain of Judaism, but to that in use among the Græco-Egyptian

scholars of the day. The dialect is Alexandrine, and the style of translation diffuse rather than literal.

4. The different portions of the work, bearing internal evidence of a plurality of authorship, exhibit various degrees of ability. The Pentateuch and Book of Proverbs are considered the best accomplished; but the historical books have not met with exact translators. He who laboured on the poetical books, is thought to have been more familiar with the magnificent diction of the tragedians, than with the recondite Hebrew of Job or the Psalms. In like manner Isaiah, among the prophets, is not happily rendered, though the version of Jeremiah and of Ezekiel has been commended. The translation of Daniel falls below the general merits of the work, and is considered by Michaëlis and others to have been done subsequently to the apostolic age.

5. The Septuagint has been more or less esteemed by the Jews, but never obtained a full canonical authority among them. It is disputable whether it was read publicly in the synagogue, even at Alexandria. The public reading of the scriptures appears to have been invariably in the original; and, after the promulgation of the gospel, the private value attached by the Israelites to the Greek version was materially diminished, by the influence of dislike to the Christians, who recognised its full authority, and used it with a disagreeable effectiveness in arguing with their Hebrew opponents.

II. AQUILA.—It was this state of feeling, perhaps, which led Aquila, or Akylas, a Jewish proselyte of Pontus, to undertake a new and literal translation of the Old Testament into Greek, which he finished about the twelfth year of Adrian, A.D. 128. He accomplished this task in an able and, generally speaking, impartial manner; though he has been accused of giving some of the Messi-

anic passages a polemic tendency adverse to the gospel.* This version is useful in identifying some readings set aside by later translators, with the Masoretic text of that early period.

III. THEODOTIUS, an Ebionite of Ephesus, in the latter half of the second century, published also a Greek version of the Old Testament; or rather, more strictly speaking, a revised edition of the Septuagint. But his qualifications for such a work have not been deemed incontestable. The fragments which are yet extant betray an incompetent knowledge of Hebrew. Yet his translation of Daniel was a decided improvement on that found in the old Seventy.

IV. SYMMACHUS.—About A.D. 200, Symmachus, likewise an Ebionite, and a man of great influence in that sect, (who were latterly called after him, Symmachians,) accomplished a fourth version, or paraphrase, which is said to have been perspicuous in style, and capable of affording considerable advantage to the interpreter.

V. ORIGEN, surnamed THE ADAMANTINE.—This celebrated scholar, when employed in researches for his Hexapla Bible, discovered three other translations of the Old Testament into Greek. One, technically known as “the fifth,” exhibited the Books of Moses and of the Kings, the Psalms, Canticles, and twelve minor prophets. The same Books, excepting the Kings, are given in the other version, called “the sixth;” while the remaining one, or “seventh,” comprised the Psalms and minor prophets.

* *Quod apud Græcos, post Septuaginta editionem jam Christi evangelio coruscante, Judæus Aquila, et Symmachus ac Theodotio, Judaizantes hæretici, sunt recepti, qui multa mysteria Salvatoris subdola interpretatione celarunt.*—HIERON. *Pref. in Job.*

The authors of these versions are unknown. The sum of all that can be now known of the history of the productions themselves, may be gathered from what Eusebius tells us in his notice on the labours of Origen,* who “learned the Hebrew tongue, and bought the authentic scriptures written in Hebrew characters which were extant among the Jews. And he inquired after other editions of translators besides the Seventy, and he sought out some other versions besides those common ones of Aquila, Symmachus, and Theodotion, different from them, which he, having searched out, first brought to light from I know not what corners, they having been a long time forgotten, and concerning which, being uncertain who were the authors, he only noted that one of them was found by him at Nicopolis, near Actium, and another at some other place. Moreover, in his Hexapla of the Psalms, after those four excellent editions, he adds not only a fifth and sixth, but also a seventh, version; and upon one of them again he has noted that it was found at Jericho, in a cask, in the time of Antoninus the son of Severus.”

These were the materials of that glorious monument of biblical labour, the Hexapla, and which, when complete, comprised no less than fifty volumes. It perished in the same flames which consumed the other treasures of the Pamphilian library at Cæsarea, at the taking of that city by the Saracens in the year 653.

In the accomplishment of his work Origen did not intermeddle with the text of the Seventy in the way of verbal emendation, except by the insertion of diacritical marks or indices, which systematically pointed out the relative value he entertained for particular readings.

By the diligence of Eusebius and his friend Pamphilus, the column of the Hexapla, containing the text of the

* *Eccles. Hist. lib. vi. cap. 16.*

Seventy thus critically marked, had been separately transcribed; so that Origen's Septuagint text and indices survived the destruction which overtook the other parts of his great work. But repeated transcription, by the inadvertent or intermeddling copyists of after-days, materially diminished the value of the work, in having rendered it difficult to identify the critical marks of Origen with certainty. The text in this state, together with such fragments of the other versions as could be ascertained, was edited in two folio volumes at Paris in 1713, under the superintendence of Montfaucon,* and afterwards by Bahrdt, in two volumes, 8vo. at Leipsic in 1769 and 1770.

VI. LUCIAN and HESYCHIUS.—Lucian, a presbyter of Antioch, who died as a martyr A.D. 312, published the Septuagint in an emended edition, which became so widely used as to obtain the name of the Κοινή, or Vulgate Greek, and also Λουκιανέια, the Lucianian; and a little time after him, an Egyptian bishop, Hesychius, succeeded in another recension. On the text of these last recensions, that of the leading printed editions, those, namely, of Aldus, Ximenes, in the Complutensian Polyglot, the Roman, and the Oxonian by Grabe, has been formed. Of these the Vatican, or Roman, is considered the preferable, and has been the basis of the valuable edition of Holmes and Parsons, at Oxford, 1798, 1827.

VII. GRÆCO-VENETA.—There is a translation of some of the books of the Old Testament into Greek in the library of St. Mark at Venice, and distinguished on that account by the name of Græco-Veneta. The author was probably a Levantine Jew, of the ninth century. He

* *Hexaplorum quæ supersunt, Versiones ac Notis illustrata, edidit MONTFAUCONIUS.*

translated closely. This codex was collated for Holmes's edition of the LXX. But the work itself may be obtained in print, the Pentateuch having been edited by Ammon, at Erlangen, in 1790, 1791, and the other parts by Villoisin, in 1784, at Strasburg.

VIII. Τὸ Σαμαρειτικόν.—The appellation of *Samareitikon* has been given to certain fragments of Greek text which are referred to largely in the *scholia* of the Roman edition of the LXX. They are parts of a version made on the text of the Hebræo-Samaritan Pentateuch, and no longer extant. It appears, however, to have been known to Cyril of Alexandria, Jerome, and others of the early fathers.

The Greek translations now enumerated, and more especially the Septuagint, have greatly contributed to the critical emendation of the Hebrew scriptures, and to the interpretation of the New Testament itself. The best Lexicon for the study of them is that of Schleusner.*

II. CHALDAIC AND SAMARITAN TARGUMS.

I. THE CHALDEE TARGUMIN are versions or paraphrases of various parts of the Old Testament into the Babylonian or East-Aramaic language, which superseded the vernacular use of Hebrew in Judea from the time of the captivity. The immigration of large numbers of Arameans into Palestine, in place of the Israelites led into exile by Shalmanezar, (2 Kings xvii. 24,) and the subsequent conquest of Judea by Nebuchadnezzar, (xxiv. 1,) who garrisoned the country with his soldiers, (xxiv. 2,) and appointed his own courtiers to the public offices, (xxv. 22,) had long before introduced a new medium of communication adverse to the purity and continuance of the ancestral speech; but, subsequently to the

* *Novus Thesaurus Philologico-Criticus: sive Lexicon in LXX. et reliquos Interpretes Græcos, &c.* 3 vols. 8vo.

coming of the Jewish people from Babylon, of which the great mass of them were natives, habituated from childhood to the use of the Chaldee, the Hebrew of their forefathers fell into perfect desuetude, except as the language of literature and theology.

On the restoration of the institutes of divine worship and religious instruction at Jerusalem, under the ministry of Ezra, it became necessary under these circumstances to adopt, in the public assemblies, a systematic verbal interpretation of the Mosaic and prophetic writings, section by section, into the only language then spoken by the people at large. The priest, whose "lips kept knowledge," construed into Chaldee as he read from his Hebrew manuscript: or, as the Book of Nehemiah describes it, "while the people stood in their place, the Levites read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. viii. 7, 8.) In this process the scripture read was the Hebrew text, which, when (*meturgam*) interpreted or translated, became *Targuma*, this word merely signifying "a translation or paraphrase," by which the sense of a document is freely or explicatively transferred from one language to another. On the establishment of the economy of the synagogue, which took place not long after, if not in the time of Ezra, the office of interpreter (*turgeman* or *meturgeman*) became distinct from that of reader.* And in process of time these verbal interpretations, which at first were extempore, may have been prepared for the congregation in a written form, and a basis thus laid for the productions which, under the name of Targumin, have held for many ages a distinguished place in the biblical literature of the Jews.

* *A diebus Ezra consueverunt habere interpretem qui populo id interpretaretur quod Lector ex lege perlegit, ut sensum verborum intelligeret.* So MAIMONIDES, *Hilc. Tiphil.* cap. xii.

Of these the two which most properly answer to the idea of versions of scripture are those of Onkelos and Jonathan ben Uzziel. The first is confined to the Pentateuch. Its author, Onkelos, אונקלוס, according to good tradition,* lived in the time of Hillel the elder, that is, about forty years before Christ, under Hyrcanus. His work is deservedly valued as a piece of faithful and sound Bible translation.

The same praise may also be accorded in general to the other, on the prophets, by Jonathan the son of Uzziel. He is considered to have been contemporary with Onkelos; and, writing before the subject had been obscured to the Jewish mind by the fatal prejudices of after-days, his interpretations of many of the passages which relate to the Messiah harmonize entirely with the theology of the Christian church. In the former prophets the character of the translation is simple and sufficiently literal; but in the latter ones he indulges in the more free and allegorical tone of the rabbinical schools. The prophet Daniel is not translated, or at least not extant.

There are eight other Targums on different parts of the Old Testament; but they are of later dates, and inferior to the two now noticed. They were either unworthily executed at first, or their text has been greatly debased. These are, that on the Pentateuch, by the Pseudo-Jonathan; the Targum *Yerushlemcy*, of which only detached portions on the Pentateuch remain; on the *Ketubim*, or *Hagiographa*, by R. Jose, surnamed the Blind; on the *Megilloth*, or Ecclesiastes, Canticles, Lamentations, Ruth, and Esther; three others on the history of Esther, and one on the Books of Chronicles. The Targums have been printed, both separately by vari-

* R. ASAR, in *Meor Enajim*, cap. xlv. apud WALTON. *Prot.* xii. 9.

ous editors, and also embodied with Latin translations in the London, Antwerp, and Paris Polyglots.

II. SAMARITAN VERSION of the Pentateuch.—The history of the Samaritan people is too well known to detain us. They were originally a colony “from Babylon and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim,” which settled at Shomeron or Samaria, after the deportation of the native Israelites by Shalmaneser, as related in 2 Kings xvii. Idolaters at the time of their establishment in the country, they were afterwards, and, as their perseverance evinced, sincerely, converted to the Hebrew monotheism. Yet their intercourse with the inhabitants of Judea, never cordial from the first, was soon broken up altogether; while their opposition to the rebuilding of the temple at Jerusalem, and the subsequent erection of one of their own on Mount Gerizim, as a rival shrine to that on Moriah, ripened the growing dislike into confirmed and perpetual enmity. From that period the Samaritans, as if ashamed of their Heathenish extraction, seem to have cherished the ambition of being regarded as the genuine and only worthy descendants of the patriarchs, boasted of a high priesthood of the purest Aaronic descent, and of an adherence to the institutions of Moses more close than that of their neighbours of Jerusalem itself.

[So even in modern times when Ludolf, in the inscription of his letter to the Samaritans of Sichem, had called them Beni Schomron, sons or inhabitants of Schomeron, or Samaria, which had taken its name from Schemer, (1 Kings xvi. 24,) they disclaimed the name, affirming in their reply, that they knew nothing of Schomeron; and that they themselves were Beni Israel Schamerim, that is, Israelites, observers of the holy law.*]

* From *schamar*, “to keep, observe.”

But though their ritual and religious manners were in most respects conformed to the Judean, they rejected considerable portions of the Hebrew scriptures, but seem to have yielded full acquiescence to the canonical authority of the Pentateuch alone. They have survived, though in an enfeebled and dwindling state, the vicissitudes of ages; their principal, and indeed only, settlement is at Naplous, the ancient Sichem; and, on certain days in their ecclesiastical year, may they yet be seen in their white vestments ascending the heights of Gerizim to pray to the God of Israel, where their fathers worshipped two thousand years ago.

The Samaritan VERSION of the Pentateuch must not be confounded with the Hebræo-Samaritan PENTATEUCH itself. The latter is one of the most precious treasures of Old-Testament inspiration. They came into possession of it probably not long after the time of their conversion from idolatry, and they have fulfilled a charge assigned them by Providence in watching over this record so as to keep in existence a text which would be a counterpart to the Judean copy, and a guarantee for the integrity of the Mosaic writings.*

[In their letter to Ludolf, the Samaritans of Sichem affirm their possession of a copy written in "the days of favour," *yemey haratson*, that is, the happy years which immediately followed the victories of Joshua, and the settlement of the Israelites in Canaan: the subscription at the end of this copy stating that it was "written by me, Abisa son of Phineas, son of Eleazar, son of

* "Let the variations on each side be carefully collected, and then critically examined by the context and the ancient versions. If the Samaritan copy be found in some places to correct the Hebrew, yet will the Hebrew in other places correct the Samaritan. Each copy, therefore, is invaluable; each demands our pious veneration, and attentive study. The Pentateuch will never be understood perfectly till we admit the authority of both."—KENNICOTT, Diss. 2.

Aaron the priest. I have written it in the vestibule of the tabernacle of convocation, the thirteenth year after the entry of the sons of Israel into Canaan.”]

Of this ancient text there have been, strictly speaking, three versions ; that into Greck, already noticed, and now inextant ; another into Arabic, which will be enumerated in its own place ; and a third, that properly called the Samaritan version, because made for the use of that people in their own vernacular, a dialect which with an Aramaic basis comprised a multitude of exotic words, Cuthite, Arabic, and Hebrew ; and such substantially has it continued, as appears by the epistles written by them in it, to Scaliger in 1582, and to Ludolf in 1686.

The Samaritan version is therefore a Targum, made after the same manner and in imitation of those in use among the Jews. It exhibits the five books of Moses in the national language. The style of the translator is free, yet not errant. He is explicative, and not parsimonious of glosses. He reduces tropical expressions to common ones, and, in imitation of the *Meimra de Yeya*, the personal “word of the Lord,” so continually found in the Chaldee paraphrasts, he often employs the designation of *Mulak Alkah*, “the angel of God,” for the divine names of Jehovah and Elohim. If the version be so old as some critics would argue, who assign it as remote a day as the time of Esarhaddon, the text has been interpolated from the Jewish Targums ; but the greater probability seems on the side of those who, as Eichhorn, consider it to be a later production than that of Onkelos. In the Polyglots the Samaritan version, like the Pentateuch, is printed in the older Hebrew character, that which was derived from the pen of Moses. The Pentateuch has a Latin translation, but the version none ; but this defect is sufficiently supplied by the notification in the margin of those expressions in which the version departs from the biblical text.

If, as we have seen in the existence of the Septuagint, as well as the popular Targums, the Judaic church had even in our Lord's time proved itself to be friendly to the beneficent idea of vernacular translations of the inspired writings, it may be easily presumed that the Christian church, whose commission extended to the evangelization of the whole world, would speedily apply its energies to this department of enterprise. Accordingly we find Eusebius so early as the fourth century (A.D. 315) affirming, that the scriptures were then "translated into all languages, both of Greeks and barbarians, throughout the world, and studied by all nations as the oracles of God:" * while Chrysostom (A.D. 398) reminds his hearers that "the Syrians, Egyptians, Indians, Persians, Ethiopians, and a multitude of other nations, had translated them into their own tongues, by which barbarians learned to be philosophers, and women and children were enabled to imbibe with ease the doctrine of the gospel." † So also Theodoret, (A.D. 423,) that "every nation under heaven had the scripture in their own tongue: the Hebrew books were not only rendered into Greek, but into the Roman, Egyptian, Persian, Indian, Armenian, Scythian, and Sauromatic languages; and, in a word, into all tongues used by all nations in his time." ‡ And to the same effect St. Jerome, St. Augustine, and others. § We proceed to offer an outline of the principal facts relating to these primitive Christian versions.

III. THE SCRIPTURES IN THE LATIN LANGUAGE.

MOSHEIM, in his "Commentaries" on the affairs of the church in the second century, says that "the anxious desire felt by the Christians of that age to inform the

* *De Præpar. Evang.* lib. xii. cap. 1. † *Hom. ii. in Joan.*

‡ THEOD. *Opp.* tom. iv. p. 555. Ed. Paris, 1642.

§ BINGHAM, "Antiq." vol. iv. cap. 4.

minds of the multitude, and to lead them to Christ, by furnishing them with those writings in which the plan of salvation through him is laid open, and the industry with which this object was pursued by men of every description, cannot be better understood than from the great number of Latin translations of the sacred volume which were set forth even in the very infancy of Christianity. For, as the Latin language had been rendered familiar to a great part of the world, and was not entirely unknown even to what were called the barbarous nations, the Christians conceived that, by their translating the books of the New Testament into it, the way of truth would at once be laid open to an innumerable portion of mankind." But these primæval translations cannot now be identified; indeed the existence of any so early as the first century, in which it is thought such attempts were probably made by Christians at Rome, of Jewish extraction, is not capable of demonstration. But, unless the scripture texts in Tertullian, who wrote in the last decade of the second century, were renderings of his own from the Greek, we are certain there must have been a Latin version in current use so early as A.D. 190. In the time of Augustine, however, who was born in 354, we have evidence of the circulation of several versions in that language. In his treatise *Of Christian Doctrine*, a discourse expressly intended to serve as an introduction to the reading and interpretation of the holy scriptures, after advising that, in addition to the attainment of a knowledge of the original languages, recourse should be had to the different versions of the Bible, inasmuch as one serves to illustrate another, he takes occasion to refer to the multitude of Latin translations then in current use; but in such a way as to caution his readers against the greater number of them, as having been made by persons who were not sufficiently qualified for the under-

taking. *Qui scripturas ex Hebræa lingua in Græcam verterant numerari possunt, Latini autem interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit codex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari.** But in the same work he speaks in terms of great commendation of one among these many versions, for the closeness of its renderings, and the perspicuity of its style. This version he distinguishes by the name of the *ITALA*. *In ipsis autem interpretationibus, Itala ceteris præferatur; nam est verborum tenacior cum perspicuitate sententiæ.*

As this sentence is the only place among all the writings of the fathers in which mention is made of the Italic version, it is evident that the custom of modern critics in applying the name of "the *Itala*" to the whole mass of Latin biblical text prior to the time of St. Jerome, is injudicious; since it invests a large class of productions, of very different degrees of merit, with a character which is affirmed by Augustine respecting one of them only. And whether, indeed, among the ancient Latin translations which have come down to us, this particular one is yet extant, is a question that cannot be determined with certainty. The African bishop gives no extracts from it, no specimen of the work whatever, and only mentions its existence in a solitary sentence. How, then, is it to be identified? Nevertheless there is a strong opinion in favour of the text exhibited in the *Codex Bezae Cantabrigiæ*, as being that referred to by Augustine. This celebrated manuscript of the Gospels was written eleven hundred years ago on purple vellum, the characters traced in ink, and subsequently silvered, and the initial letters tinged with gold; the work itself, from this latter circumstance, being commonly known as the *Codex*

* AUGUSTINUS *De Doct. Christ.* lib. ii. cap. 11.

*Aureus.** It is considered that this version took the name of *Itala* from the diocese in which it was in common use, the Italic, of which Milan was the metropolis.† The text of the manuscript of Brescia, (*Cod. Brixianus*,) together with that of three others, the Verceil, Corbeil, and Veronn, as well as the *Codex Forojuliensis*, a ms. of the later version of St. Jerome, was edited in 1749, by Joseph Blanchini, a priest of the Oratory, in four volumes folio, with the title, *Evangeliarium quadruplex Latinæ Versiones antiquæ, seu veteris Italicæ, nunc primum in Lucem editum, ex Codicibus Manuscriptis aureis, argenteis, purpureis, aliisque, plusquam millenariæ Ætatis, sub Auspiciis Joannis V. Regis fidelissimi Lusitanicæ.*

[The manuscripts here first printed are described by Semler in the appendix to Wetstein's *Prolegomena*, pp. 635—678. But Griesbach has furnished more extensive information, in a catalogue of no less than seventeen *codices*. The Verceil manuscript (which is said to be an autograph of St. Eusebius, a bishop of that diocese in the fourth century) had been published at Milan in 1743, by Jean Andre Irico. Before this, father Martianay, of the Benedictines of St. Maur, had edited an old Latin Gospel of St. Matthew, with the Epistle of St. James, in what he calls "the Italic version." But the most complete collection of the ancient Latin scriptures is that published at Rheims, by Sabbatier, entitled, *Biblicorum sacrorum Latinæ Versiones antiquæ, seu vetus Italica, et ceteræ, quotquot in codicibus MSS. et antiquorum libris reperiri potuerunt, quæ cum Vulgata Latina et cum textu*

* St. Jerome notices manuscripts of this kind: *Habeant qui volunt veteres libros, vel in membranis purpureis auro argenteoque descriptos, vel uncialibus, ut vulgo ajunt, litteris onera magis exarata, quam codices.*—*Pref. in Joh.*

† NOLAN "On the Greek Vulgate," Preface; CAVE'S "Government of Ancient Church," p. 127; ALLIX, "On the Church of Piedmont," chap. i.

Græco comparentur. Remis, 1743. The text exhibited in these three folios is not printed from Latin manuscripts only, but also from what are called the *Codices Græco-Latini*, or manuscripts of the early and middle ages, which present both the original Greek and a Latin translation, the latter, in some cases, being very ancient. Such is the celebrated *Codex Bezae* at Cambridge, (the Gospels and the Acts,) a ms. of the fifth century; the *Codex Laudiani*, No. 3, (the Acts,) in the Bodleian at Oxford; and the *Codex Boernerianus*, in the Electoral Library at Dresden, in which the Latin is interlined with the Greek text.]

In the Old Testament the ancient Latin follows the Septuagint in its ante-hexaplaric state, and must on that account have been liable to the errors which rendered the labours of Origen so serviceable. The *Vetus Latina* of the Old Testament may therefore be referred to in evidence for readings of the Seventy in the early part of the third century.

The different parts of the New Testament, as confessedly translated from the original at a very early age, are of much use in the department of criticism, in pointing out the readings of Greek mss. of greater antiquity than any now in existence. It is admitted that many of the renderings may be far from faultless; but we may nevertheless consider the rule laid down by Bengel as sufficiently accurate,—that the co-incidence of the Latin versions with such a Greek manuscript as the *Codex Alexandrinus*, may be considered as an undeniable argument for the authenticity of a reading. And the value of the old Latin becomes yet more apparent by the phenomenon, that the more ancient the Greek manuscripts, the closer is their agreement with it.

These translations are distinguished by a certain rude simplicity. They follow the idiom of the Hebraistic Greek

of the apostles and evangelists as by a connatural habit in the versionist, or by a systematic care. This plainness of style passes in numerous instances into grammatical inaccuracy. The authors, if native Italians, appear to have been accustomed to live at a distance from the great centres of civilization, or, as Michaëlis was fond of arguing, were Syrians, or Christianized Jews, who were among the most active agents of the gospel in the apostolic age at Rome.

So early as the middle of the fourth century, the text of these primitive Latin versions had become much deteriorated. As separate productions they were losing their individuality of character, by being mixed and mutually interpolated. A new text arose, which was a composition of various parts of once distinct works, by the rejection of passages or phrases in a manuscript, which were supplied by parallel ones from another which seemed preferable; as well as by the adoption into the text of what had before been merely marginal suggestions. In speaking of this state of things, St. Jerome says that no one copy resembled another; and that, in fact, there were almost as many different texts as manuscripts.*

Eusebius, bishop of Vercell, the friend of Athanasius, appears to have been the first to turn his energies towards the correction of this serious evil. He was prompted to the undertaking by Julius, who then presided over the church of Rome. We have in the *Codex Vercellensis* (printed separately by Irico, and incorporated in the magnificent work of Blanchini) the result of his labours on the text of the Gospels.

But for St. Jerome was reserved the honour of renovating the greater part of the Latin text. He, too, was stirred up to this herculean task by Damasus, at that time pope; and he brought it to a conclusion about the year 384. He had then re-translated the canonical

* *Si Latinis exemplaribus fides est adhibenda, respondeant, quibus ? tot enim sunt exemplaria pene quot codices.*

books of the Old Testament from the Hebrew, and revised those of the New by the best exemplars of the original he could obtain, and by a sedulous collation of the ancient Latin copies among themselves. His object was not to create a new text, but to rectify the more considerable errors of that already extant; and from which, as he says in his prefatory epistle to Damasus, he made it a rule not to depart more than was demanded by the sense.*

The recension thus accomplished by Jerome did not for a long time obtain general favour in the West; and, even in Rome, so late as the time of St. Gregory in 590, was merely considered as of co-ordinate authority with the more ancient versions. In an epistle to Leander, bishop of Seville, Gregory says expressly, that at Rome they used both the old and the new. *Sedes Apostolica, cui præsideo, utraque translatione utitur.* Yet in his own works he declares his personal preference of the new edition. Isidore, of Spain, also strongly recommended Jerome's work as more clear and trustworthy than the more ancient but confused versions; and the great theologians of the middle ages, Remigius, Bede, Rabanus, Bernard, Anselm, Peter Lombard, Albert, Aquinas, Bonaventura, and others, from one century to another, adopted it as their favourite standard of scripture.†

But the text, meantime, became subject to the same mutations which had interfered with the purity of the *Vetus Latina*. A custom introduced by Cassiodorus, (once a senator and minister to Theodoric, and afterwards an active president of a large monastery, and a zealous promoter of biblical studies,) of transcribing the version

* *His tantum quæ sensum videbantur mutare correctis.* The critics, however, have complained that he did not fully adhere to this principle. Vide SIMON, *Hist. Critique du N. T.* tom. ii. 29, &c.; and WETSTEIN'S *Prolegomena*, p. 83.

† Yet the Anglo-Saxon version (ninth century) was made from the old Latin.

of Jerome in parallel columns with the old ones, for the sake of convenient comparison, led to those mutual corrections and alterations of the texts which confounded one with the other. The propensity of some of the monkish scribes (*"qui se sont meslés du mestier de critiques"*) for extempore emendations, and the unavoidable lapses of the pen, contributed to bring the Latin scriptures into sad deterioration. A specimen of this mediæval Vulgate is found in the richly ornate manuscript of St. Emmeram at Ratisbon, which was executed under the patronage of Charles the Bald. In this work, which is written in golden letters and bound in gold, set with pearls and precious stones, the text (that of the gospels) is a *mélange* of several, and differs greatly, on that account, both from the ancient and Hieronymian Latin.

The emperor Charlemagne, in his care for the prosperity of religion and learning, had been desirous of restraining this tendency, and had made some efforts to provide the church with more correct exemplars;* but the measures he adopted were not of sufficient extent or effectiveness to remedy an evil which seems in that state of society to have been inevitable, till the advent of the more hopeful times which, with other auguries of good in store for the world, witnessed the development of that wonder-working art which gives an unlimited multiplication to the records of truth, and insures their incorruptible integrity.

* MABILLON, *Annal.* tom. i. p. 25; THEGANUS, *De Gestis Lud. Pii*, apud DUCHESNE, *Scriptores Francici*, tom. ii. p. 277. Among those who laboured subsequently in this department was Stephen, second abbot of Cîteaux, who, in attempting a new revision, invited the assistance of some learned Jews, to enable him to prefer those readings in the Old Testament which were most conformed to the Hebrew. Some of the authors of the low ages made a sort of *catalogues raisonnés* of errata in the Latin scriptures, which they called *Biblical Correctories*. Dupin mentions two mss. of these, which, in his day, were in the library of the Sorbonne. *Biblioth. des Aut.* tom. xiv. p. 203.

It was not till the early part of the sixteenth century that the Latin Vulgate received the attentions of a man who was both qualified as a scholar to do much towards restoring its textual purity, and, by the exercise of his art as a printer, to insure it a permanent character and status. This was Robert Etienne, or Stephens, of Paris, who exhibited successive editions in 1528, 1532, 1534, 1540, 1545, and 1546. That of 1540 is considered the best. The text of Stephens occasioned much discussion, and Hentenius published what was professedly an emended edition, in folio, at Louvain, in 1547; which was followed by another, or rather a reprint of the same, in 5 vols. 8vo., by the Plantins at Antwerp, in 1565 and 1574; and by that of Lucas Brugensis, at Louvain, in 3 vols. 8vo., 1573, and in 8vo. and 4to. in 1586.

None of these biblical enterprises, however, had the public sanction of the church. But in 1590 there issued from the press of the Vatican an edition, in three volumes, folio, under the auspices and personal care of the reigning Pontiff, Sixtus V.,* and pronounced by him to be free from error, and the authentic text of holy scripture. Yet so replete with misreadings was this specimen of Papal editorship, that Gregory XIV., the successor of Sixtus, suppressed it by authority; and Clement VIII., in 1592, presented the church with what *his* infallibility deemed to be a new and more correct edition, which has formed the basis of all subsequent impressions. The distressing lapse of infallibility betrayed by Sixtus V. in this affair, has not been overlooked by the antagonists of Rome. A copy of the Sixtine edition is a great rarity. The Clementine text bears the title, *Biblia sacra Latina Vulgatæ Editionis Sixti V. et Clementis VIII.*

At the Council of Trent, the church of Rome had given

* *Biblia sacra Latina, Vulgatæ Editionis Jussu Sixti V. recognita et edita.*

formal recognition of the Latin Vulgate, by “notifying, ordaining, and declaring, that this ancient and common edition, which had been approved in the church for such a length of ages, should, in public readings, disputations, preachings, and expositions, be held as AUTHENTIC, and that no man should dare or presume to reject it on any pretext.” *

There have not been wanting fanatics in the Romish communion, who, on the authority of this declaration, have maintained that the Vulgate is altogether exempt from fault or error: while some, as Melchior Canus, Titelman, Salmeron, and even Morinus, have represented St. Jerome as having been expressly inspired for the work.† But it is only justice to say, that many distinguished scholars and divines in that church, looking at the subject in the simple light of truth, regard the word “authentic” as indicating merely that moral conformity between the version and the original scriptures, which, taken in connexion with the considerations of antiquity and general usage, gave the church a legitimate reason to prefer it, not to the original scriptures, for they are not mentioned in the decree at all, but to all other Latin editions.

We Protestants, on the other hand, have perhaps entertained too great a prejudice against the Vulgate, on account of this ecumenical sanction of Rome; as if, from that circumstance, it had become a mere instrument for the maintenance of the errors of Popery. Whereas, the Vulgate existed long before most of those errors were ever heard of. Its substantial basis existed in the third,

* *Sacrosancta synodus.....innotescit, statuit, et declarat ut hæc ipsa vetus et vulgata editio, quæ longo tot sæculorum usu in ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus pro authentica habeatur, &c.*

† That erudite father himself was of a very different opinion. See his Preface to the Pentateuch, and his Commentary on the fortieth Chapter of Ezekiel.

or even the second, century, and the ability and integrity of Jerome, who revised it in the fourth, are admitted by the whole of Christendom. The men too, who, through a long series of years, shed the only light upon the western church which it then enjoyed, kindled their torches at this source. It was from this volume that Luther, in the library at Erfurt, received the first clear ray of evangelic truth.* Why, then, should we denounce the Vulgate, because the church of Rome, so late as the sixteenth century, thought proper to call this time-proved and venerable copy of the scriptures an authentic version? Had the Council of Trent ordered a new Latin translation to be made, expressly antagonistical to the Reformation, a Protestant would naturally look upon such a work with suspicion and disfavour; but, as the case stands, the Vulgate is neither the better nor the worse for the opinion expressed of it at Trent. And so far from its being an instrument for the promotion of Popery, we may say, that, with the exception of a few passages, which are admitted, by learned and impartial men among the Romanists themselves, to be blunders or corruptions,† a Protestant, who is thoroughly read in the Vulgate, needs no better weapon by which to vindicate the doctrines of the Reformation.

Though this version, as might be expected from its history, is neither uniform nor homogeneous in all its parts, yet it is universally admitted, that its general clearness,

* *Auf ein zeit, wie er die bücher nacheinander lesieht.....kommt er über die Lateinische Biblia.*—MATHESIUS in MERLE D'AUBIGNÉ'S "History," book ii. c. 2.

† As Gen. iii. 15: "She shall bruise thy head." This is rectified by Houbigant, a priest of the oratory, whose translation of the Old Testament had the sanction of the Pope. And Heb. xi. 21: Jacob "adored the top of his staff:" but here the best Romanist critics admit, that a preposition "upon" is wanting, through the omission, intentional or not, of transcribers.

simplicity, and perspicuity are admirable. To the student of divinity it has a peculiar interest, as the text used in no small part of European theology, both ancient and modern; and while it assists him to understand more easily the fathers of the western church, it opens a grand repertory of the Latin language itself. The very homeliness of its style is only an argument of its value in this last point of view; for, as Michaëlis says, "It is certain no man can know more than the half of a language, nor have an adequate notion of its etymology, who is acquainted only with the small portion that is preserved in elegantly written books. Those phrases of common life which are used by men of liberal education at furthest in epistolary correspondence, and even the expressions of the illiterate, are not unworthy the notice of philology. I have frequently," adds Michaëlis, "conversed on this subject with the celebrated Gesner, who used to say that the Vulgate was to him an *auctor classicus*, not because he could learn to write from it elegant Latin, but because it enabled him to survey the Latin language in its whole extent." *

IV. THE SYRIAC VERSIONS.

I. 1. CONTEMPORANEOUS with the earliest of the Latin translations just noticed, was the version in the Syrian language, which has been ever since regarded by the Eastern churches as an authentic and inestimable text of the holy scriptures. This version has been distinguished, from time immemorial, by the name of *Peschito*, that is, "the simple, clear, or uncorrupted."

[A translation of sacred scripture among the rabbins-

* Latin translations of the scriptures have been made in more modern times by Arias Montanus, Beza, Junius and Tremellius, Castellio and Houbigant. But these do not come within the design of the present sketches, which are devoted solely to the ancient versions.

ists has been called, as already observed, a TARGUM, that is, "a representation of words in another tongue," or, the meaning of words in one language delivered in another. If an abstruse or allegorical import be given to the words translated, it is termed MIDRASH; on the other hand, the simple rendering of the record, *ad verbum*, or literally, they call PESCHUT.

[In the Chaldee Targums of Onkelos and Jonathan ben Uzziel, the terms of the Hebrew original are closely adhered to, and even retained, in passages where it could be done by reducing them to the Chaldee forms. In the Syriac translation, the same principle obtains in the Old-Testament portion, so far as the wider divergence of the languages would admit; while, in the New Testament, a remarkable ability has been manifested in exhibiting a faithful representation of the Greek text in that idiomatic Aramean, which was natural to the inspired writers themselves, and into which their Greek compositions so easily reverted. Now, this faithfully *simple* character of the work, in the estimation of the oriental theologians of the olden time, brought it under the denomination of *Peschut*, and was evidently the reason of the Syriacized title by which it is always known, PESCHITO, *versio simplex*.]

2. The Syriac version of the Old Testament contains the whole of the canonical books. The apocryphal treatises are rejected: we have indeed translations of them into the language, which may be found in the Polyglots; but they were made at a later day from the Septuagint. But in the Syrian New Testament the canon is less extensive than ours. The Second Epistle of Peter, and that of Jude, the Second and Third Epistles of John, and the Book of Revelation, are wanting: they are supplied in the printed editions; but the text, whether considered as to style or the mode of conception, is plainly a different production. But though these holy

books are not found in any manuscripts of the Peshito, nor in the Lectionaries of the Syrian churches; there has been no disposition, I believe, on the part of those churches to reject them as spurious: they have contented themselves with the alleged fact, that at the very remote time when their version was made, the Christian church had not universally agreed upon the limits of the canon. The books themselves, however, appear to have had an early place in the Syrian language. They are cited by Ephrem in the fourth century;* but it has been satisfactorily shown by Hug, and others, that Ephrem was not acquainted with Greek,† and must therefore have quoted them from a Syrian translation.

3. The Peshito is an immediate version from the Hebrew, in the Old Testament, and from the Greek, in the New. The tradition may be correct which assigns the task of the Old Testament to the labours of several translators.‡ Whether they adverted to the Septuagint in their work, may not be affirmed; but it is evident, that in subsequent revisions of it the Greek was often consulted, or that the Peshito has been interpolated from it in succeeding times. The same remark will apply in relation to the Samaritan Pentateuch, and the corresponding portion of the Syriac. The translators were probably Jews by nation, but Christians in creed. Hence, while there is the same tendency to the rabbinical exegesis,

* Thus, Jude, tom. i. *Opp. Syr.* p. 136; 2 Peter, tom. ii. p. 342; 2 John, tom. i. *Opp. Gr.* p. 76; and the Apocalypse often.

† For example: on his visit to Basil of Cæsarea, they conversed by means of an interpreter. (COTELERI *Monum. Eccles. Gr.* tom. iii. p. 58. BASILII *Vita*, in *Opp.* tom. iii. EPHREM *Encom. Basilii*, tom. iii. *Opp.* ed. Vossii, p. 712.) So, in a Syrian biography of him, it is said, when he went into Egypt he took one of his disciples with him as a Greek interpreter.—ASSEM. *Bib. Orient.* tom. i.

‡ EPHREM on Josh. xv. 28.

which appears in the Septuagint, it is modified by Christian principle. Indeed, the titles prefixed to the Psalms, unless they are of later date, are decisively affirmative of the evangelical views of the translators.*

In the New Testament, the work, as we have said, directly follows the Greek text. This is evident from the numerous words retained from it. In Matthew xxvii., for example, there are eleven such.† Several of the verbal errors, too, could only have been committed by a misapprehension of the Greek text; for example, "Wisdom is justified by her *servants*," (Matt. xi. 19,) where the translator read *τέχνας* for *τέκνον*.

With respect to the class, or family,‡ to which the Greek manuscripts belonged that the translators followed in the work, it seems most accordant with truth to hold, that they were anterior to any of the recensions which form the basis of the classifications that have been made of them in modern times. The Peschito, in fact, does not evince a uniform agreement with either class, Byzantine, Alexandrine, or Western; being, in the judgment of Griesbach, "not like any of them, and yet not totally dissimilar from any: for in many of its readings it agrees with the Alexandrine, in more with the Western, and in some also with the Constantinopolitan." But the perplexity created by this circumstance, is obviated by referring the translation to a time prior to the labours of the first recensionists, and considering the text as belonging to the *κοινή ἑκδοσις*, or unrevised editions of the apostolic age:

4. Because the DATE of this version can only be reasonably assigned to that venerable period. The opinion that the Peschito was executed so late as the fourth or even fifth century, is now universally rejected. The Syriac

* *Horæ Aramaicæ*, p. 23.

† See verses 6, 7, 11, 12, 19, 27, 28, 30, 36, 48.

‡ *Horæ Aram.* p. 59.

translation is quoted by Ephrem, in the fourth century, in a manner which betokens that it was, in his time, the current medium of scripture knowledge among the Syrian nation ; he speaks of it as we habitually do of the English Bible, as "our version." The quotations of Origen from the Syriac Old Testament lead us still higher, and imply a co-existent version of the New Testament, about A.D. 230, in the same tongue ; and though less distinct, yet the statement of Eusebius* may be taken as collateral testimony of existence a hundred years earlier. For, speaking of the works of Hegesippus, ("a church teacher, of strong Jewish colouring and Jewish origin, who lived under the reigns of Hadrian and Antoninus Pius, and from whom proceeded the first attempt to compose a church history," †) he says, they contained "several passages out of the Gospel according to the Hebrews, out of the Syriac, and particularly out of the Hebrew tongue, whereby he plainly intimates himself to have been a Jew converted to the faith of Christ." The "Syriac" quotations referred to here were, no doubt, scripture ones. Besides, it is known that sacred literature had begun to be extensively cultivated among the Syrians in the latter end of the second century ; and there is no reason to deny the probability, that even then they possessed the inspired writings in their own tongue, or to regard as unfounded the tradition, that the Peschito was made under the auspices of Abgar, the first Christian king of Edessa.‡

5. The text of the Peschito has not come down to us, through this long lapse of ages, without undergoing some modifications ; but the divisions to which the

* *Ecol. Hist.* lib. iv. cap. 22.

† NEANDER.

‡ In a passage of Jacob of Edessa, quoted by Abulfaraj, he mentions "those translators who were sent to Palestine by the apostle Thaddeus, and by Abgar the king."

Syrian church became subject, after the council of Ephesus, tended, without doubt, to conserve the general integrity of a version which the rival communions held tenaciously in common. The separate existence of these sects, however, gave occasion to various recensions of the Syrian scriptures; but the diversities of these recensions extended mainly to the arrangement of the canonical books, or the circumstances of alphabetic characters and diacritical points.

The recension first printed was that in use among the Jacobites. Moscs, a presbyter of Mardeen, in Mesopotamia, brought two manuscripts to Europe for that purpose; and, after surmounting no little discouragement from the extremely low state of oriental learning at that time in the West, succeeded in printing the New Testament at Vienna, in 1555. Associated with himself in that great work were William Postel and the chancellor John Albert Widmanstadt, whose name generally characterizes this beautiful and scarce edition. Since then, the *Peschito* either wholly, or in the New Testament, has been edited eighteen times.* The best text of the entire scriptures is that of Buchanan and Lee, published at the expense of the Bible Society, in 1816. Of the New Testament, the latest impression is that of Bagster, at London, which follows the text of Widmanstadt.

II. 1. But, besides the *Peschito*, there are four other versions or modifications of versions in Syriac. The earliest of these is called **THE PHILOXENIAN**: it was executed at Mabug, a diocesan town in the north of Syria, about A.D. 508, and takes its name from Philoxenus or Xenayas,† then bishop of that place. The real part,

* See *Horæ Aramaicæ*, p. 81.

† By accident, a notice of Philoxenus was omitted in the *Conspectus* of Syrian authors in the former volume.

however, which this prelate took in the work is uncertain. Abulfaraj, our main authority on the subject, states, in one place, that the translation was made by Philoxenus himself; (with which, at least with respect to the Gospels, agrees the testimony of an anonymous Arabian author, quoted in the *Bibliotheca Orientalis* of Asseman;) but in another, that it had been merely undertaken at his desire; an assertion which has something like confirmation in the statement of Agheleus, (*apud* ASSEM. *B. O.* ii.) that the task of translation was done by Polycarp, the chor-episcopus, or rural bishop, of the diocess. Distinguishing this version from the later and altered edition of it now known by the name of the Philoxenian, we may say, that very little information exists as to its true character. No manuscript of it is at present known, and neither Abulpharagius nor any other Jacobite author has quoted it. The more elaborate work of Thomas, which we proceed to notice, seems to have set aside its use in that communion: yet from the fragmentary portions of it obtained in the Vatican, by bishop Wiseman, it would appear to have been a close and valuable delineation of the Alexandrine Greek.

2. The Philoxenian Syrian version, which was edited at Oxford, in 1778, 1779, by Professor White, from a manuscript received from Amida by the Rev. Gloucester Ridley, was accomplished by Thomas of Harchel, or Harkleia, in the year 616. In the subscriptions the translator sets forth, that the basis of his work was the text of Philoxenus, which he had compared, with great care, with certain accurate Greek manuscripts* in the monastery of St. Anthony at Alexandria. He added their readings in his margin, after the manner represented in the copper-plate in the Dissertation of Ridley,

* These appear to have been two of the Gospels, one of the Acts, and two of the Epistles.

which describes these manuscripts.* Thomas consulted the Peschito, as well, with much advantage. On the whole, he made such extensive alterations in the Philoxenian document, as to publish a new version, rather than a recension of the text he had undertaken to revise. His production has been accordingly distinguished by modern critics as the Harkleian. It is remarkable for its minute adaptation to the peculiarities of the Greek text.† The copy from which Dr. White printed his edition was one of a ms. edition prepared by Dion Barsalib, bishop of Amida, in the year 1166. In Adler's *Versiones Syriacæ* there is a description of seven other codices of the Philoxenian, in the Vatican, Barberini, and Angelical libraries at Rome, the Royal at Paris, and the Medicean at Florence; the latter manuscript, the epigraph declares, was written at Edessa, in the temple of the holy apostles, in the year 757.

III. There was a version of the Old Testament, made about the seventh century, which is sometimes called the SYRO-ESTRANGELO. This, it is thought, was executed from the Hexapla Greek of Origen; but by whom,—whether Mar Abba, a Persian by birth, and primate of the East about 540, or Jacob of Edessa, Paul, bishop of Tola, or Thomas of Charchel,—is matter of dispute. A portion only has survived. Masius, in the preface to his comment on the Book of Joshua, speaks of his having then in his possession a manuscript of it, containing the Books of Deuteronomy, Joshua, Kings, Chronicles, Ezra, Esther, Judith, and Tobit; but the fate of this document

* *Dissertatio de Syriacarum N. T. Versionum Indole atque Usu*. See also MICHAELIS, *Introd. to New Test.* chap. viii. sect. 6, with Marsh's Notes.

† See ADLERI *Novi Testamenti Versiones Syriacæ*. *Hafnia*, 1789. 4to.

is not known. Another portion of the Syro-Estrangelo has, however, been preserved in the Ambrosian Library at Milan, including the Books of Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Hosea, Amos, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Daniel, and Isaiah. According to the epigraph at the end of this ms. the version was made from an exemplar of the Septuagint, which Eusebius had corrected from the work of Origen deposited in the library at Cæsarea. It has the character of being a faithful translation of the Seventy, agreeing exactly with the latter in the places where it differs from the Hebrew. The text is distinguished, also, by the diacritical marks adopted by Origen in the Hexapla. These remains of the Syro-Estrangelo have been given to the world in various parts, at different times, as follow:—The first Psalm, by De Rossi, Parma, 1778; * Daniel, by Bugati, Milan, 1786; Jeremiah and Ezekiel, by Norberg, 4to. London, 1787; the Psalms, Milan, 1816; the Books of Kings and Chronicles, Isaiah, the twelve minor Prophets, Proverbs, Job, Song of Solomon, Lamentations, and Ecclesiastes, by Middeldorf, Berlin, 1816; Daniel, with critical notes, by Halm, at Leipsic, in 1845.

IV. What has been called the KARKAPIEUSIAN version is merely a Jacobite revision of the Peschito, modified by occasional alterations, especially in the orthography of proper names and Græco-Syriac words, after the manner of the Harkleian, and by another arrangement of the books. Thus, in the Old Testament, the Book of

* *Specimen ineditæ et Hexaplaris Bibliorum Versionis Syro-Estrangelæ, cum simplici atque utriusque Fontibus Græco et Hebræo collatæ, cum duplici Latina Versione et Notis. Edidit, ac Diatribam de rarissimo Codice Ambrosiano, unde illud haustum est, præmisit J. B. ROSSI.*

Job is put before Samuel, and the minor prophets succeed Isaiah, while Daniel is followed by the Proverbs. The New Testament opens with the Acts of the Apostles, which are succeeded by the Epistles of James, Peter, and John. Then follow the fourteen Epistles of St. Paul; and the four Gospels complete the whole. To what extent this recension has been used, it is impossible to say, or whether the peculiar arrangement of the books obtained uniformly in all copies, or is accidental to the one in the Vatican, from which, as examined and described by Wiseman, we have the sum of our information on the subject. This manuscript was executed in the monastery of Mar Aaron, on Mount Sigara, in Mesopotamia,—a circumstance which, some think, explains the name, Karkaphensian, or Karkufita; *karkupha* signifying “a mountain.”

V. There is also in the Vatican at Rome an exemplar of another Syriac version of some parts of the New Testament. It comprises, in about four hundred columns, on vellum, a series of lessons for public reading throughout the year, beginning at Easter, for sabbaths and saints' days, according to the Syrian calendar. It has been amply described by Adler, and was subsequently collated by Scholz. This manuscript was written in a religious house at Antioch, in the year 1030; but the version itself evidently belongs to an earlier period, and was made while Syria was yet subject to the Romans. The dialect is a rustic East Aramean, largely intermixed with foreign words, Greek, Latin, &c. The alphabetical character varies from the common Syriac, approaching more to the square Chaldee. The ܐ *dolath* (*d*) wants the point underneath, which distinguishes it from the ܐ *resh* (*r*); and instead of the letter ܢ *phe* (*p*) being employed to express alike the sounds of *p* and *f*, two dis-

inct characters are used; the figure 2 denoting *F*, and *ç* the letter *P*. So also in the grammatical forms, the Chaldee development is followed in preference to the Western Syriac. To this version has been given the name of the **HIEROSOLYMITAN**. It was made on the basis of the Alexandrine Greek text. The passage, John vii. 53; viii. 1—11, wanting in the Peshito, is given in close resemblance with the text of the *Codex Bezae*.

V. THE SCRIPTURES IN THE DIALECTS OF EGYPT.

CHRISTIANITY took early root in Egypt. Among the first evangelists we find men of Alexandrine education, as Apollos and Barnabas of Cyprus. The apocryphal "Gospel according to the Egyptians" is thought, by Neander, to prove the influence so soon exerted by the great facts of our religion among that people.* Tradition assigns to St. Mark the honour of being the founder of the church in Alexandria. Constant intercourse and congeniality of spirit would contribute to spread the gospel among the Jewish and Grecian colonies in Lower Egypt; and though the prevailing use of the country language, the power of the priests, and the strength of the olden superstitions, would render the progress of the truth difficult in Middle and Upper Egypt, yet a persecution of the Christians in Thebais, under the emperor Septimius Severus,† proves that the faith of the Cross had already made considerable way in Upper Egypt towards the close of the second century.

I. The Coptic‡ language was a combination of the antique Egyptian and Greek; the latter having become so widely used in Lower Egypt after the time of Alexander,

* NEANDER, *H. G.* § 1. † EUSEB. *II. E.* lib. vi. cap. 1.

‡ *Coptos, Aiguptos.* So Scaliger.

as, by coalescing with the parent language, to have produced a new dialect.

The version of scripture in this tongue is called, interchangeably, the Coptic or Memphitic. The Old Testament is from the Hesychian text of the Seventy, and was probably executed in the fourth century. Parts of it only survive. Of these, Wilkins published the Pentateuch, in 1731. The Psalms were printed at Rome, in 1744 and 1749. Portions of Jeremiah, (ix. 17, to xiii.) by Mingarelli, at Bologna, in 1785; and the ninth chapter of Daniel, by Münter, at Rome, in 1786. In our own time, Archdeacon Tattam has published the twelve Minor Prophets, at Oxford. The New Testament was rendered on the Alexandrine Greek text, and not later than the third century. It was edited by Dr. Wilkins, with a Latin version, and printed at Oxford.

II. In the Sahidic or Thebaic dialect the Old and New Testaments had been translated, according to Woide, in the second century. But the work was probably co-eval with the Memphitic. Parts of the Old Testament have been edited by Münter, Zoëga, and Mingarelli; and of the New, by Woide and Ford. As might be expected, it harmonizes, with some few exceptions, with the Alexandrine recension of the Greek.

III. There was a third Egyptian version, in a bastard kind of dialect, called the Bashmuric, Ammonian, or (as Quatremere) Oasitic, of which some fragments only of each Testament have been brought to light. These were published at Copenhagen, in 1816, with a Latin version.

[The student who wishes to turn his attention to these dialects will find, both on them and the other oriental languages, a valuable bibliography of Grammars and Lexicons in the Rev. T. H. Horne's "Introduction to the

critical Study of the Holy Scriptures." The several editions of the Egyptian scriptures above mentioned are entitled as follows :—

Quinque Libri Moysis Prophetæ in Lingua Ægyptiaca. Ex MSS. Vaticano, Parisiensi, et Bodleiano descripsit, ac Latine vertit DAVID WILKINS. Lond. 1731. 4to.

Psalterium Coptico Arabicum. Romæ, 1744, 4to.

Psalterium Alexandrinum Coptico-Arabicum. Romæ, 1749, 4to.

Duodecim Prophetarum minorum Libros in Lingua Ægyptiaca, vulgo Coptica seu Memphitica: Edidit H. TATTAM, A.M. Ozon. 1836, 8vo.

Novum Testamentum Ægyptiacum, vulgo Copticum: ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit DAVID WILKINS. Oxonii, 1716, 4to.

SAHIDIC.—*Appendix ad Editionem Novi Testamenti Græci e Codice Alexandrino descripti a G. C. WOIDE: in qua continentur Fragmenta Novi Testamenti juxta Interpretationem Dialecti Superioris Ægypti, quæ Thebaica vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta. Cum Dissertatione de Versione Ægyptiaca: Quibus subjicitur Codicis Vaticani Collatio. Oxon. 1799, fol.*

FREDERICI MUNTER *Commentatio de Indole Versionis Novi Testamenti Sahidicæ: accedunt Fragmenta Epistolarum Pauli ad Timotheum, ex Membris Sahidicis Musei Borgiani, Velitris. Hafniæ, 1789.*

Fragmentum Evangelii S. Joannis Græco-Coptico-Thebaicum: ex Museo Borgiano, Latine versum et Notis illustratum ab AUGUSTINO ANTONIO GEORGIO. Rom. 1789, 4to.

BASHMURIC.—*Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non criticis et philologicis Adnotationibus illustravit, W. F. ENGELBRETH. Hafniæ, 1816, 4to.]*

VI. THE BIBLE IN ETHIOPIC.

THOUGH revealed religion had not been altogether unknown in Abyssinia in preceding ages, through the medium of intercourse with Palestine, and, at the commencement of the gospel era, by the presence of converted Jews and proselytes; yet it was not till far into the fourth century that Christianity had manifested its power in those lands, or that Ethiopia, as a nation, stretched out her hands unto God.* Hence the assertion sometimes made, that the Ethiopic version dates so far back as the second century, is altogether improbable. That the version, however, was nearly co-eval with the first general outgoings of the gospel in the country, is evident from the reference which Chrysostom makes to its existence in his time. This translation is in the Geez, or sacred dialect of the Ethiopians. The Old Testament is from the Septuagint. It is used by the Abyssinian Jews, though evidently made by Christians. The New Testament is said to have been from the Greek: it is a literal version, though not equal in all its parts, and agrees with the text of Alexandria; but the translators appear to have had frequent reference to the Syrian Peschito. Some critics have thought that it was made upon several existing versions rather than the Greek archetype. Could this opinion be substantiated, its value would be materially diminished.

The Ethiopic New Testament is in four parts: the Gospels, the Acts, the fourteen Epistles of St. Paul, the

* 1 Kings x. Acts viii. SOCRAT. SCHOL., *Hist. Eccl.* lib. i. p. 19. LUDOLF. *Hist. Ethiop.* vol. iii. p. 4. See too an abstract of the "History of the Abyssinian Church," by PROFESSOR LEE, appended to BISHOP GOBAT'S "Journal of a Residence" in that Country, p. 322.

† *Hom. 2 in Joan.*

catholic epistles. The Book of Revelation (*Abukalamsis*) takes the form of a supplement.

[For an account of known biblical manuscripts in Ethiopic, see LUDOLF'S "Commentary on his History of the Ethiopians," Francfort, 1691. LE LONG, *Bib. Sac.* ed. Masch. vol. i. p. 173. BRUCE'S "Travels," vol. i. book ii. c. 6, 7. HORNE'S "Introduction," vol. ii. part i. p. 229; and the Catalogue published by T. P. Platt in 1823.]

The portions which have been hitherto printed, are the Psalms and Canticles, by Potken, at Rome, 1513: reprinted at Cologne in 1518. The Psalms are printed from Potken's text in the London Polyglot, 1656. We have also an Ethiopic Psalter edited by Ludolf.*

The New Testament in this language was first printed at Rome, with the title, *Testamentum Novum, cum Epistola Pauli ad Hebræos.....Quæ omnia FR. PETRUS, Æthiops, Auxilio Piorum, sedente Paulo iii. Pont. Max. et Claudio illius Regni Imperatore, imprimi curavit, Anno Salutis 1518. Romæ, 4to.* This edition, which is of the utmost rarity, was reprinted in the London Polyglot. But it is not unimportant to mention, that in the Acts of the Apostles, the manuscript being defective, some parts were rendered, by the editors, from the Vulgate.†

A Latin translation of the Ethiopic Gospels was made by Dudley Loftus, and corrected, though insufficiently, by Castel, for the Polyglot; but the more accurate version is that by Professor Bode.‡

* Reprinted by the Bible Society in 1815.

† The names of the editors, themselves Abyssinians, are found in the subscription at the end of Matthew's Gospel. They were Tesfa Sien, Malhesin, (who took the name of Peter, as in the title,) Tensca Waldi, and Zalaski.

‡ *Novum Testamentum ex Versione Æthiopici Interpretis in Bibliis, polyglottis Anglicanis editum, ex Æthiopica Lingua in Latinam translationem.* Brunsvigæ, 1752, 1755. 2 tom. 4to.

The latest edition of the Ethiopic text of the Gospels is that by Thomas Pell Platt, M.A. London, 1826.

VII. THE OLDER PERSIC VERSIONS.

IF, as Eusebius tells us was the tradition in his day, St. Thomas the Apostle laboured in Parthia,* there might have been, even in the earliest days of the faith, some communication of the gospel to the Persians, who then formed a part of that empire. A fragment of Bardesanes, preserved in the "Evangelic Preparation" of Eusebius, mentions the spreading of Christianity at that time, about A.D. 190, in Parthia, Media, Persia, and Bactria. We know that in the time of Manes, and when, under the Sassanides, the Persian empire had regained its independence, the churches of that land were neither few nor inconsiderable. They became subject to the presidency of the metropolitan bishop of Seleucia and Ctesiphon; and, in the endurance of successive and severe persecutions, attested an invincible fidelity to the truth once delivered to the saints. After the Nestorian troubles in the fifth century, the Persian Christians, who had always a strong affinity both in doctrine and discipline with the Syrian communion, separated, in common with the latter, from the Byzantine hierarchy.

That the scriptures, or considerable portions of them, were soon translated into Persian, seems evident from the references of Chrysostom and Theodoret to such a version in their day. And Maimonides speaks of a Persian Pentateuch which had been made several centuries before Mahomet. But no vestige of these primitive versions remains.

1. There is a translation of the Pentateuch into Per-

* *Historia Ecclesiastica*, lib. iii. cap. 1.

sian, which is thought to have been executed in, or soon after, the eighth century, and which was first printed, together with the Hebrew text, the Chaldee Targum of Onkelos, and the Arabic Pentateuch of Saadia, at Constantinople in 1546.* This edition was in Hebrew characters. But Walton inserted it in the fourth volume of his Polyglot in the proper Persian letter; a task which was accomplished by Hyde, who interfered with the text by supplying the chasms, though between brackets. This is the case also in the eleventh chapter of Leviticus, where the names of such birds and animals as were, perhaps, unknown to the versionist, were omitted. The author of this work was Jacob ben Joseph, surnamed Tavvossus, or Tusi. The meaning of this cognomen has been disputed; but it is commonly considered to refer to Tus, a town of Persia, where, in former times, there was a Jewish college of some reputation. The translation was made from the Hebrew, many parts of which are rendered with great ability. He applies the prophecy of Shiloh, Genesis xlix. to the Messiah.

2. Of the Psalms there are two Persic metaphrases mentioned by Walton, (*Proleg.* xvi. sect. 6—8,) both by Romanist Priests, and made on the Latin Vulgate. These have not been edited.

3. And of the Proverbs, another, in manuscript, in one of the public libraries of Paris. Described by Hassler, *Studien und Kritiken*, 1829, p. 469.

4. There are two ancient Persic translations of the GOSPELS, of which the most valuable is printed in the fifth volume of the London Polyglot, with a Latin rendering by Samuel Clarke. The Persian here is from the Peschito Syriac, as even the very words of the Syriac are sometimes retained, with a Persic gloss. This work is

* WALTON, *Proleg.* xvi., says 1551.

attributed to Simon ibn Yusef ibn Abrahcem al Tabreezy, in the middle of the fifteenth century. Though the translation is loose, and not free from a certain Romanistic tendency, it is, nevertheless, well worthy of study. The diction is very commendable.*

The other translation was begun to be printed by Professor Wheeloc in 1652; (*Quatuor Evangeliorum Domini nostri Jesu Christi Versio Persica, ad Numerum Situmque Verborum Latine data*;) but he did not live to complete it. This was accomplished in 1657, by Pierson, who, in a new title-page, describes it as, *Quatuor Evangeliorum D. N. J. C. Versio Persica, Syriacam et Arabicam suavissime redolens, ad verba et mentem Græci Textûs fideliter et venuste concinnata. Londini. 1657.* It was printed from a manuscript in the Bodleian, with occasional readings from two others,—that formerly in the possession of Dr. Pococke, and a second in the University of Cambridge. The two editors were not agreed as to the text rendered by the Persian translator; but there is good evidence to conclude that he merely followed the Latin Vulgate.

VIII. HOLY SCRIPTURE IN GOTHIC.

THE Mæso-Goths, a people of Scandinavian origin, had first settled in Dacia, or Wallachia, from beyond the Borysthenes. They appear to have received the gospel in the latter part of the third century, as among the signatures of the fathers present at the council of Nice, in 325, is that of "Theophilus, bishop of the Goths." At the time when Arianism was in the ascendant, they were

* The REV. HENRY MARTYN, then writing at Shiraz, says on this point, "To my surprise, the old despised Polyglot version was not only spoken of as superior to the rest, that is, the two by Sabat, but it was asked, 'What fault is found in this? This is the language we speak.'"—"Journals," vol. ii. p. 368.

induced to adopt the prevailing error. The eminent Ulfila, who became their chief pastor in 348, and on whom, according to Theodoret,* rests much of the blame of their perversion, exhibited, nevertheless, great activity for their general improvement. He first reduced their language to a written form, and then translated into it the holy scriptures. This was about A.D. 360. His text was the Septuagint for the Old Testament, and the Greek for the New, though not without reference to the early Latin versions. He has the reputation of having been an upright as well as able translator.† Large portions of this work are extant. Of the Old Testament only a fragment has been printed, a part of Nehemiah. The manuscript copy of the four Gospels at Upsal is well known by the name of the *Codex Argenteus*, from having been written in silver letters. It has been edited successively, at Dort in 1665, 4to. with a Glossary, and at Oxford in 1750. Fragments, also, of the Epistles have been printed by Knittel and Mai. But the most complete edition is, ULFILAS: *Veteris et Novi Testamenti Versionis Gothicæ Fragmenta quæ supersunt*, edd. H. C. DE GABELENTZ ET DR. J. LOEBE. *Altenburgi et Lipsæ*. 2 vols. 4to. 1836, 1843. Some interesting notices of this version, and of the silver-lettered manuscript of Upsal, may be found in MARSH'S *Michælis*, vol. ii. cap. 7.

* *Historia Ecclesiastica*, lib. iv. p. 331.

† Ulfila is said to have been descended from Christian parents who had been taken captives by the Goths, in one of their incursions into Cappadocia, and carried away into Thrace. When it is affirmed that his doctrinal sentiments do not influence his biblical translation, it ought to be remembered that we are not in possession of the full means of determining, as the most important texts which bear upon the subject (as John i. and Romans ix. 5) in the Gothic version have not been preserved.

IX. THE ARMENIAN BIBLE.

As Ulfila was the founder of the literature of his people, so Miesrop, about sixty years later, introduced the art of writing among the Armenians. He invented their alphabet, and consecrated it to the service of religion, by making it the vehicle for a translation of the scriptures. A Christian church had been formed in Armenia so early as the third century, as we gather from the circumstance mentioned by Eusebius,* that Dionysius of Alexandria, A.D. 247, "wrote concerning penitence, to the brethren in Armenia, over whom Merouzanes was bishop." But in the reign of Tiridates, who himself became a convert, the gospel, through the agency of Gregory, surnamed Lusavoritsch, "the Illuminator," had well-nigh pervaded the land. The priesthood and partisans of the old Zensism, however, obtained a renewal of political power, when, in 428, Armenia became subject to the Persians; and the Christians found themselves exposed to the most decisive tests of fidelity, in the determined opposition of powerful enemies. A conflict of fifty years' duration sufficiently proved the implacable hatred of the one party to the gospel, and the steadfastness of the other in maintaining it. At length, in the year 485, the free exercise of Christian worship was accorded them.

It is probable that the Bible used among these primitive congregations was the Syrian Peschito. Yet from one place in the History of Moses of Chorene, it would appear that their liturgical service was performed in the Greek language. Such forms may have been introduced by Gregory from the church of Cæsarea in Cappadocia, with which he had been connected; and in their present Liturgy there are prayers attributed to Basil and Athanasius. Whether Miesrop translated from the Greek text

* *Historia Ecclesiastica*, lib. vi. p. 46.

of the scriptures, or the Syriac, has been debated. But from the plain testimony of Moses of Chorene, it appears that Miesrop and Isaac (the patriarch at that time) had twice translated the holy volume from the Syriac, and then, receiving a Greek copy on the return of certain of their fellow-labourers from the council of Ephesus, "they cheerfully submitted to the task of again translating it," that is, from the Greek. The work was revised shortly after by Moses of Chorene and others, who had resided "at the famous school of Alexandria" to perfect themselves in the Grecian tongue for that purpose.*

The version thus executed was based, in the opinion of Dr. Scholz, on old mss. of the recensions of Constantinople and Alexandria; and when we consider the sincere zeal and ability of the men engaged in the work, and the excellent adaptation of their language to express, word by word, the terms of the original, it will be perceived, that had the Armenian version come down to us as it proceeded from their pens, it would have been a most valuable possession to the biblical student. But, unhappily, the accession of the churches of the Lesser Armenia to the Romish communion led to an extensive alteration in their scripture text. Haitho, who came to the throne of the Lesser Armenia in 1224, after a reign of forty years became a Franciscan friar, and, among other labours for the advancement of Popery among the people, conformed the Armenian Bible to the Roman Vulgate. Hence the version itself has lost its distinctive character, and much of its critical value; as no copy of the original Armenian text of the New Testament is known to exist, though Adler mentions a manuscript of the Pentateuch, in the Bibliotheca Casanatensis at Rome, of an age anterior to the time of Haitho.

The Armenian Bible was first printed under the super-

* *Mos. Chor. Hist.* lib. iii. cap. 61.

intendence of Uskan, bishop of Erivan, who had been deputed to this work by a council of his church,* and who accomplished it at Amsterdam in 1666, in quarto; and the New Testament separately in 1668. He, too, interpolated certain passages from the Vulgate. The Testament was beautifully reprinted in 1698, and again at Venice in 1789. There is an edition of the Bible at Constantinople, 1705, in quarto, and more esteemed than that of Amsterdam. The edition of Venice was published by Dr. Zohrab, a learned Armenian, who, in 1805, brought out from the press of the Lazarist monastery there, a critical edition of the entire Bible, in the preparation of which he had collated sixty-nine manuscripts of various parts of scripture. He also published, in 1825, the New Testament in ancient and modern Armenian, the latter of which is much commended for its correctness.

X. THE GEORGIAN BIBLE.

THE gospel, it is said, was first testified in Iberia, now Georgia, in the time of Constantine the Great, by a female slave, who, as Rufinus records,† made so good an impression on the minds of the king and queen themselves, that, abandoning their false gods, they embraced the faith of Christ, and sent to Constantinople for missionaries to preach it among their people. The scriptures were translated into the language of this Caucasian tribe in the sixth century; but the version, in the state in which it exists at present, takes but a low standard in

* At this time a copy of the scriptures in Armenia had reached the price of about fifty pounds sterling.

† RUF. *Hist. Eccl.* lib. x. cap. 10; SOCRAT. SCHOL. lib. i. cap. 20; SOZOMEN. lib. xi. cap. 7; GIESLER, cap. viii. sect. 107. For more on the Georgian version, see HENDERSON'S "Biblical Researches in Russia," &c.; and EICHHORN'S *Allgemeine Bibliothek*, vol. i. p. 153.

criticism, on account of the interpolations from the Slavonic, introduced by the Georgian Princes, Arçil and Wacuset, when it was first printed in 1743.

XI. THE SCRIPTURES IN SLAVONIC.

THE Slav literature originated, in the ninth century, with Cyril of Thessalonica, and his brother Methodius, two missionaries, of noble birth and ardent zeal, who had been sent among the Moravians and Bulgarians by the empress Theodora. Like Ulfila and Miesrop, these messengers of the truth invented an alphabet, and embodied the scriptures in the newly-written tongue. They made the Slavonian version from the Septuagint Old Testament, and the Constantinopolitan Greek of the New. Professor Alter, indeed, says, that the Old Testament was done from the *Vetus Itala*, and altered, in the fourteenth century, from Greek manuscripts; but this is an erroneous opinion. There seems an absurdity in the idea that these native Greeks would have recourse to the Latin translation as the basis of their work. Many useful points of information on this version may be found in Dr. Henderson's "Researches in Russia," &c.; but the most elaborate account of the Slavonic scriptures is that published by Dobrowsky, in the *Neue Orientalische Bibliothek*, vol. vii. p. 155, and of which Bishop Marsh has given the following summary: "1. The Slavonian version is very literally translated from the Greek; the Greek construction being frequently retained where it is contrary to the genius of the Slavonian; and resembles in general the most ancient manuscripts. 2. In the Gospels it agrees with the *Codex Stephani* more frequently than with any other Greek manuscript. 3. In the Catholic epistles it agrees in general with the *Codex Alexandrinus*, and often in the Revelation. 4. In the Acts, and in the Epistles

of St. Paul, it agrees in general with the most ancient mss.; but sometimes with one, sometimes with another, yet most frequently with Wetstein's *Codex E*. 5. Of the readings adopted by Griesbach in the text of his Greek Testament, the Slavonian version has at least three-fourths. 6. Where the united evidence of ancient mss. is against the common printed reading, the Slavonian version agrees with the ancient manuscripts. 7. It has not been altered from the Vulgate, as some have supposed, though the fact is in itself almost incredible. 8. It varies from the text of Theophylact,* in as many instances as they agree; and their coincidence is to be ascribed, not to an alteration from Theophylact, but to the circumstance, that both Theophylact and the author of the Slavonian version used the same Greek edition. 9. The Slavonian version has no readings peculiar to itself, or what the critics call *lectiones singulares*."

From the account given by this eminently competent writer, it is easy to conclude, that the high estimation in which it has been held by those who have been able, through their knowledge of the language, to avail themselves of this respectable version, has not been exaggerated. Of the Old Testament, the earliest manuscripts in Slavonic do not go beyond the fifteenth century; but there are copies of the New which date so far back as the eleventh. The version was first printed at Ostrog, in 1581.

XII. ARABIC VERSIONS.

WHILE the residence of a multitude of Jews in Arabia afforded a medium for the early preaching of the gospel, it occasioned, at the same time, a formidable obstacle to

* Archbishop of Acrida, in Bulgaria, about A.D. 1077. His commentaries on the Gospels, Acts, and Epistles, are in much repute for the assistance they give in the literal explication of scripture.

its success. Whether Paul soon after his conversion preached in that country, or spent his time there exclusively in study and devotion, cannot now be determined. The apostle Bartholomew, according to old tradition, preached in Arabia, as did Pantænus, the catechist of Alexandria, in the following century. Origen, also, may be traced in this department of evangelical labour, and from his time the Christian church included many congregations of Arabians; but the wandering manner of life peculiar to that people, as well as the active hostility of Jewish and Pagan opposers, prevented any extensive or permanent manifestation of Christianity among them. Nor did that which they received long retain its native character; the lustre of the truth was obscured; a false gospel, even in the letter, usurped the place of the true one, in the shape of apocryphal records. Thus the distorted representations which Mahomet himself gave of the gospel, might have seemed to him to be genuine, he having derived them from the corrupt vehicles of information, then currently received in those lands as authentic witnesses of the events and doctrines of the Christian faith.

Of the canonical scriptures themselves, no portions appear to have existed in Arabic till some time after the Mahometan epoch.* But between the period of the Sarapenic conquests and the fourteenth or fifteenth century, several versions were made of different portions of the Old and New Testaments; from the Hebrew and Greek originals, from the Septuagint, from the Peschito Syriac, and Coptic, and from the Latin.

* There is an obscure account in a biography of the prophet, by Ibrahim, of Haleb, (published at Cairo in 1839,) that the gospel had been translated by Warka ibn Naufel, a relative of Khadija, shortly before Mahomet commenced his career; but I am not aware that this statement has any trace of authentic corroboration.

1. Of the first class of these are,

1. The Pentateuch, by Rabbi Saadia, surnamed Haggaon, or the Illustrious, who was rector of the Jewish academy at Sora, and died A.D. 942. It was printed at Constantinople in 1546, and reprinted, though not without interpolations, in the Paris and London Polyglots. It has been well designated an honourable monument of the biblical philology of the tenth century.

Beside the Pentateuch, there are also extant, by the same translator, a version of Job and of Isaiah. The former exists in manuscript at Oxford; but the Isaiah was printed at Jena in 1791. R. Saadia translated the prophet Hosea also, as appears from a quotation of it by Kimchi.

2. The Pentateuch of Abu Said, a Jew, or rather Samaritan, of the twelfth century. This was made, it is thought, in rivalry of that of Saadia Haggaon. It is based on the text of the Hebræo-Samaritan Pentateuch. Only parts of it have been printed; but manuscripts may be found at Oxford and Paris.

3. The Pentateuch, accomplished by a Moorish Jew of the thirteenth century, and distinguished for its extreme closeness; it was printed by Erpenius, at Leyden, in 1622.

4. The Books of Genesis, Psalms, and Daniel, "by the hand of Saadia ben Levi Aznakút," a Moorish Jew. MSS. in the British Museum. (Harl. No. 5,505.)

5. The Book of Joshua; by whom, or when, rendered, unknown. It is printed in the London and Paris Polyglots; where also may be found some Arabic fragments of the Books of Kings, (first book, chap. xii., to second book, chap. xii. 16,) and the first nine chapters of Nehemiah.

All these translations of the Old-Testament scriptures are valuable, from the relation of the two languages, in

illustrating the import of various words and formulæ in the Hebrew original. The work of Abu Said, (No. 2,) would doubtless be of acceptable service in a critical edition of the text of the Samaritan Pentateuch, for the emendation of which so few materials are in existence.

6. Of the New Testament from the Greek there is a version of the Gospels; age unknown. It has been retouched from the Peschito and Memphitic. This, with the Acts, Epistles, and Apocalypse, of the eighth or ninth century, is printed in both the Polyglots.

7. Erpenius edited the New Testament in Arabic, at Leyden in 1616, from a manuscript of the fourteenth century; but whether this was made from the Greek or Syriac, is disputed. The Rev. Henry Martyn pronounces it, as a version, to be "indescribably bad. It is not a translation," says he, "but a paraphrase, and that always wrong." *

II. Of the second class, comprising those founded on the Septuagint, we have, 1. A version of the prophets, made subsequently to the tenth century. 2. The Psalms, printed by Dr. Sionita at Rome in 1614, but before him by Justiniani at Geneva in 1516. 3. The Psalms, made, perhaps, in the eleventh century, by Abdallah ibn al Fadhl: they were printed at Aleppo in 1706, and London in 1725; and, 4. The Psalms, as printed in the Polyglots.

III. While, from the Peschito, a version in Arabic exists of Job, Chronicles, Judges, Ruth, Samuel, and fragments of the Psalter; printed at Kashaia, near Lebanon, in 1610; there are translations, also, of various parts of the New Testament from the Syriac and Coptic, copies of

which, written in parallel columns with them as used in the East, may be found in the *Bibliothèque Royale*, at Paris.

IV. Some parts of scripture have been translated into Arabic from the Latin Vulgate; these are modern, and the work of Romish missionaries, or of oriental monks residing at Rome. Such is the New Testament published there in 1752, by Raphael Tooki, bishop of Arsan.

XIII. THE BIBLE IN ANGLO-SAXON.

So early as the year 706, Aldhelm, the first bishop of Sherborn, translated the Psalms of David into Anglo-Saxon; * and another version of the same book was executed, about the same time, by an anchorite, named Guthlac. Egbert, or Eadfrid, bishop of Holy Island, soon after finished a version of the four Gospels, a copy of which exists among the Cottonian manuscripts in the British Museum. These efforts were speedily followed by the labours of the Venerable Bede, who translated the Gospel of St. John; and by a version of the four Gospels by two presbyters, named Farmen and Owen. The Psalms were again translated by Alfred in 900, and the Pentateuch by Elfric, archbishop of Canterbury, in 995, together with some other books of the Old Testament.

As made from the old Latin, these works may not be without use in the department of criticism, in identifying the readings of that version. Le Long has given an account of the Anglo-Saxon manuscripts, in his *Bibliotheca Sacra*, tom. i.; and a well-digested catalogue may

* Previously Cædmon had given a sort of metrical paraphrase of some parts of Genesis, (*vide* SMITH'S "Religion of Ancient Britain," p. 384,) and parts of scripture for church reading might have been already translated.

also be seen in Wanley's Appendix to Hickes's *Thesaurus*, Oxford, 1705.

No entire edition of the Anglo-Saxon scriptures has yet been published; but the Gospels have been several times printed.

These versions of the Holy Books in so many languages have not only ministered to the moral improvement of mankind, and the special edification of Christian communities in the different countries to which they have been indigenous, but have also tended to the well-being of the church at large, and the general advancement of Christianity: First, as becoming permanent and irrecusable vouchers for the integrity and genuineness of the Bible itself; Secondly, as affording powerful aid in the ministerial interpretations of the scriptures; so as that, with an ability to read and compare them with the originals, a man of prayerful and meditative habits, in preparing for the pulpit, will seldom find himself obliged to have recourse to our voluminous commentators; while, Thirdly, they have formed an important class of instruments in the apparatus of biblical criticism, in its legitimate exercise for the emendation or the defence of the sacred text. Thus, in the investigation of those various readings which had been produced by the repeated transcription of copies during the ages which preceded the use of printing, the value of the ancient translations cannot but be apparent; and that because their antiquity is undoubted, their text far from being seriously impaired, and inasmuch as the manuscripts from which some of them were made were both older than any now extant, and such as the translators would reasonably choose as the purest and best. In their researches on the state of the biblical text, Kennicott and De Rossi on the Hebrew Old Testament; Morinus on the Samaritan Pentateuch; Holmes and Parsons on the

Septuagint; and Erasmus, Walton, Mill and Lejay, Bengel and Wetstein, Griesbach, Matthai and Scholz, on the Greek Testament; have all felt their obligation to the ancient versions. Without these, their examination of the best preceding editions, of inedited codices, or of casual quotations of passages in the writings of the fathers, would not have led to those entirely satisfactory conclusions with which their labours have been so happily crowned.

As, however, the relative value of these old translations will admit of various degrees, the student must see the necessity of using them with proper caution, and of learning to form a practical estimate of their comparative utility as means of criticism or of interpretation, by an inquiry,

1. Into the AGE in which any given version was executed; since those will, of course, have a peculiar value which ascend the nearest to the times of the original writers: for example, the Septuagint and principal Targums on the Old Testament, and the Peschito and *Vetus Latina* on the New.

2. The SOURCE of the version: whether it was the original Hebrew or Greek, and, if so, of what recension or family; because that translation is to be especially preferred which, with the circumstance of antiquity, combines the character of immediateness from the archetypal record.

3. The COUNTRY where it was made: as this may lead to good conclusions on the class of manuscripts on which the translator laboured; different classes or families of texts having been commonly employed by different churches.

4. Some important inferences may also be made from what can be known of the TRANSLATOR himself: (1.) As to his *creed*; was he a Jew or a Christian? If the former, a Rabbinit or Karaite? if a Christian, of the Arian school, as Ulfila? a Monophysite, as Thomas of Harchel? of the Greek church, as Cyril and Methodius, who translated the

scriptures into Slavonic? or a devotee of Rome, as Hai-tho, the interpolator of the Armenian version? (2.) As to his *competency*: Did he translate from his native language, or into it? Was his acquaintance with the tongue from which he translated familiar and established, or recent and imperfect? Does he falter at a term sometimes, or interpret the same phrase in different ways; loosely paraphrase, or pass over a word altogether, whether from carelessness, or want of an adequate acquaintance with its meaning? or does his work evince the accuracy of a good philologist, the correctness of the divine, enlightened on the analogy of the faith, and the resolute and indomitable industry of the conscientious interpreter? What, moreover, were the *principles* on which his task was elaborated? Did he purpose to translate *ad verbum*, or only *ad sensum*; a literal and *bona fide* translation, or a merely metaphrastic representation of the general meaning of the inspired writers?

5. THE PRESENT STATE OF THE TEXT of any version will be a material point for consideration. Can the history of the text be ascertained? Is the version now as it was in its early days, or has it been altered by comparatively modern editors, whether from the original, or especially from other translations? as the Vulgate, for example; professed emendations from which, have destroyed the distinctive character of more than one ancient translation. There is a wide field for labour in this single region of biblical criticism; and much gratitude is due to such men as Winer,* Roediger,† Rosenmüller,‡ and Von Lengerke,§

* WINER on the "Targum of Onkelos."

† *De Origine et Indole Arabicæ Librorum V. T. Historicorum Interpretationis Libri duo: scripsit EMILIUS ROEDIGER, Philos. Dr. et Theolog. Licent., Halis Saxorum, 1829.*

‡ ROSENMÜLLER on the Persian Pentateuch.

§ *Commentatio Critica de Ephraimo Syro S. S. Interprete; qua simul Versionis Syriacæ quam Peshito vocant, Lectiones variae ex*

who have devoted their time and erudition to some departments of it.

From this rapid survey of the resources of the Bible student, under the head of ancient versions, the pre-eminence of the Peschito-Syriac will be at once discernible. Of the Old Testament in it, it is enough to remark, with Renaudot, who has given in a sentence the settled conviction to which the most extensive research will conduct us, that "the version which all the Syrians use in common was made from the Hebrew, and is, of all oriental translations, the most ancient."

The direct relation, also, of the Peschito New Testament to the original Greek, and that as exhibited in manuscripts of times long anterior to the age of the oldest now extant,—for even admitting that it was made, say so late as the third century, still, as the translators would naturally select the oldest manuscripts they could obtain, we are then brought back to the times of the apostolic autographs,—the strong presumptive evidence arising from the consideration of the period when, and the region where, the work was accomplished; that the translators were men of the apostolical school, and conversant, it may be, with some of the apostles themselves; the extreme, yet elegant and erudite, simplicity which generally distinguishes the style, so faithful, yet so unrestrained; the sense of nature which pervades the narrative portions, showing that the pen was in the band of a man who had personal remembrance of the places and scenes depicted; the profound theological spirit which reigns in the dogmatic portions of the work; and the

Ephraemo Commentariis collectis exhibentur. Auctore E. A. LENGKE, Phil. Dr. Halis Saxonum, 1828. To which we may add the work of HIRZEL on the "Syriac Pentateuch," and that of CREDNER on the "Minor Prophets," in the same version.

recollection, too, that the version has been a witness for the truth in the benighted East for so many ages, a fontal light from which the oriental church has derived its only pure instruction in righteousness, through the entire period of her apocalyptic desolation;—all these attributes, and others which will not fail to discover themselves to the student, must invest this venerable monument of the learning of the primitive church with a value and an excellency peculiar to itself.

As with the Gospels already published, the following version of the Acts and Epistles has been made directly from the Syriac. We have Latin translations of the *Peschito*, by Sionita, De la Boderie, and Schaaf; but they have not obtained the entire approval of the learned. The Latin translations in the Polyglots are not to be fully depended on. Dr. Pococke, who, as an Arabic scholar, Golius has said, was second to no man, has pronounced the condemnation of the Latin rendering of the Arabic scriptures in those great works; and with respect to that of the *Peschito*, Michaëlis affirms, that the author, Sionita, had “executed it with the greatest inaccuracy; as almost every page betrays either hurry or ignorance, and not seldom both qualities united;” while of the translation of Schaaf it may be observed, that, though not liable to this sweeping charge of inaccuracy, it is not sufficiently idiomatic to be a true representation of the Syrian Testament. It is with the utmost diffidence that I offer this effort in our own language. Should it assist any of my fellow-disciples in their inquiry into the meaning of the divine oracles, the solitary toil of some years will not have been in vain. I have endeavoured to render the Syriac as literally as the structure of the two languages would allow; having been desirous, not merely of translating, in the general sense of the term, but of giving, as faithfully as possible, a

delineation of the peculiar cast of expression which the inspired writings possess in this venerable text of the oriental church.

On this account, as I have observed before, the ordinary choice enjoyed by a translator between the literal and the free method of rendering his subject could not be exercised ; since the translation here, to be of any specific utility to the biblical student unacquainted with Aramaic, must, of necessity, be given *ad verbum*. It should be such a version as that defined by a great master in the science of interpretation : "An exact image of the original ; in which image nothing should be drawn either greater or less, better or worse, than the original ; but, so composed, that it might be acknowledged as another original itself. It follows, that a translator should use those words, and those only, which clearly express all the meaning of the author, and in the same manner as the author." * And this has been humbly but strenuously attempted in the present undertaking, both with regard to the grammatical signification of words, and, as far as possible, their collocated order. It need not be remarked, that such a plan would not admit of an artificial elegance of style ; after the manner, for example, of Castellio's Latin Testament. Had the individual now writing been ambitious of any thing of this kind, he must have sought for some more appropriate document on which to make the essay ; for the task, which it has been his sacred solace as well as labour to fulfil, prohibited even a paraphrastic expression ; and demanded that verbal faithfulness to the original, that scrupulous parsimony and careful pondering of words, that *tenacitas verborum cum perspicuitate sententiæ*, which St. Augustine so commends in the unpolished Italic version ; † that determination, in

* ERNESTI.

† AUGUSTINUS *De Doctrina Christiana*, lib. xi.

short, to translate literally, not diffusively; to employ such words, and those all in meaning, number, and collocation, as would best portray a true copy of the original; and, following the principle laid down by Morus, so to exhibit the author's thoughts in our own language, as to make it apparent, that, had he himself used our language, he would have expressed himself just as the translator has done.* But, when we apply such a principle to the rendering of the TRUE SAYINGS OF GOD, we may well say, with the profoundest awe, "Who is sufficient for these things?"

* MORUS, *Dissert. De Discrimine Sensus et Significationis in Interpretando.*

PART II.

SYNOPSIS OF THE APOSTOLIC EPISTLES.

THE Syrian canon of the New Testament comprises three parts,—the Gospels; the Acts, or Histories, of the Apostles; and the Epistles. THE GOSPELS, as introducing the other portions of the sacred volume, occupy a natural position in the archives of the covenant of grace. They exhibit a history, communicated by the Holy Spirit himself, of that vast transaction by which eternal life has been recovered to us by Him “who was delivered for our offences, and raised again for our justification.” But they are more than history, even though inspired. They are a constituent part of a divine document, which not only recounts the cost and manner of our redemption, but sets forth, as well, the mind, the purposes, and promises of a reconciled God to his redeemed creatures; a covenant writing, which the hand of inspiration has indited, sealed, and made over to our world, to attest the reality of our ransom by Christ, and to assure the believer of his true and inviolable right to immortality.

The book of THE ACTS was written by St. Luke, and probably about the year 61. It is a continuation of the Gospel narrative in such particulars as relate to the full opening and establishment of the Christian dispensation. The evangelist did not contemplate the composition of a history of the church at large, inasmuch as he has omitted many of the leading events connected with the first trials and triumphs of the Christian religion, with the certainty, though not the circumstances, of which we have an acquaintance from other sources: such were the martyrdom of James the Less, the persecutions which

rendered necessary the exhortations delivered to the Palestinian Christians in the Epistle to the Hebrews, the earliest Missionary labours in Egypt and Mesopotamia, the conversion of the Edessenes, the foundation of the church in Rome, and other primary transactions which he has deliberately omitted. Nor was it intended to be a memorial of the apostles in general, some of whom are not mentioned; nor a complete biography of St. Paul, for which St. Luke had doubtless the most ample materials: but his design was to show how the divine purposes of salvation were unfolded after the ascension of the Redeemer, in the full ushering in of the evangelic dispensation by the advent of the Holy Spirit, and the inauguration of the Gentiles to the fellowship and privileges of the church; a design which gives, it will be perceived, a completeness to the narrative commenced in the Gospels at the nativity of the incarnate Word, and carried down to the consummation of his atoning sacrifice for the sin of the world. We find in the developement of this narrative a succession of impressive specimens of the labours of the apostles and first evangelists; and, incidentally, the normal principles of the Christian ecclesiastical polity. We shall read the book of the Acts with greater advantage by keeping these objects of the writer in mind.

In the EPISTLES of the New Testament the preaching of the apostolic time is perpetuated to our own and to all future ages. Though dead, the first commissioned ambassadors of Christ still speak to us, and in words which the Holy Ghost teacheth. By the dispensation of the truth committed to them, the unsearchable riches of the Son of God were to be announced to the nations; and "all men" on earth, and the principalities in heaven, to be given to see the mystery of the true and holy fellowship of men enlightened, sanctified, ennobled, and made happy in the salvation of God. (Eph. iii. 8—11.) In

their writings is the divine righteousness revealed from faith to faith. The inexhaustible treasure is here, from which all succeeding teachers of the church are to be perfected, and thoroughly furnished unto all good works.

“Hither as to their fountain other stars
Repair, and in their golden urns draw light.”

In approaching the apostolical epistles we must each bring the spirit and disposition of the Christian disciple. We must read with prayer for divine illumination and the grace of faith, by the exercise of which the truth which is alone able to make us wise to salvation shall be substantiated in our own experience. Let me say, then, in the counsel-words of a pastor of another land : “Consider, Christian, these holy epistles as if they were written to thee ; and seek in them, as the first and purest sources, the instruction and edification which thou canst find no where else in so high a measure. Here are the epistles of the Lord ; yea, much rather, here is the Holy Spirit himself thy Teacher, and he teaches the great reality of redeeming love, with all which can illumine thy understanding, and make thy heart great and worthy.”

THE EPISTLE TO THE ROMANS.

WRITTEN, probably from Corinth, about the fourth year of Nero, A. D. 58. The church in Rome, though at that time of recent formation, was thriving fast in numbers and religious excellence. Yet, composed of believing Jews and evangelized Gentiles, they needed to be confirmed in the great distinctive truths of the gospel, so as to be preserved from the incipient heresies of the age, and especially the error of the Judaizers, who wished to blend with the Christian system the observances of Mo-
saism. In the following review I have abstained from a too minute analysis, as this part of the volume would

be speedily enlarged into a disproportionate and unprofitable amplitude. The numbers denote the divisions of the Syrian church lessons as in the text throughout.

1. INSCRIPTION. The true apostle himself first obedient to the call of grace, then consecrated for the manifestation of that gospel, which, completing the truth partially made known in the Old Testament, unfolds to the world a full revelation of its Saviour. Peace and grace the inheritance of the church.

Christianity already conspicuous at Rome, though no apostle seems as yet to have visited the city. (Acts ii. 10 ; xviii. 2.) St. Paul's interest in the welfare of the disciples, and his earnest desire to be among them for their edification : (Acts xix. 21 :)

2, 3. And for the testimony of the gospel in the metropolis of the world : inasmuch as the gospel makes known the way of salvation to man, whether Jew or Gentile, and reveals the terms of a sinner's justification before God. Mankind at large, sinning against the internal convictions of truth, are under the condemnation of their divine Judge. This unfaithfulness to primitive truth followed and punished, in the case of the Gentiles, by judicial blindness, infatuation, and abandonment to every species of depravity.

4. Hence the knowledge, whether of the Gentile philosopher, or (especially of) the Jewish doctor, instead of exempting the possessor of it from the penalty due to unrepented sin, must increase the weight of vengeance when the long-suffering of the just Governor of the universe shall have given place to the era of retribution. Thus the Gentile, who, though destitute of a written revelation, has an interior law in his conscience which he habitually violates, and the Jew, who has received a record of the divine will and dares to disobey it, are equally liable to wrath ; because it is not the mere knowledge of the law, but obe-

dience to it, that can render us approvable at the supreme tribunal.

5. That the Gentiles were thus responsible, though not then endowed with the written law, shown from the manifest stirrings of a principle within them which prompted many of them to conduct conformable with the precepts of the law; by the sentiment of conscience, which has always reference to a rule, and by their mutual praise or condemnation of one another's manner of life.

[This interior law is here represented, not as having been ascertained by the unaided intellect of the Gentile world, proving their independence of the necessity of a direct communication of truth from God, but as having been "written upon their hearts," that is, divinely communicated; in itself a REVELATION, made originally to the patriarchs, (Genesis,) and perpetuated by the general operation of the blessed Spirit (Gen. vi. 3) through the virtual mediation of the all-redeeming Logos. (John i. 9, 10.)]

But if the Gentile, with his great disadvantages, is thus shut up to judgment, what shall the end be of the Jew who even boasts of his pre-eminent privileges, and lives in deliberate transgression? Religious privileges in themselves, instead of necessarily saving those invested with them, will only make the condemnation of the disobedient the more tremendous.

6. Not that the apostle would depreciate the true worth of Israel's privileges: for, though true religion invariably holds its throne *within* us, the externals of churchmanship, without an interior principle of spiritual life, having nothing in them of the *essence* of religion; and though on this account the ecclesiastical prerogatives of Judaism could not of themselves insure salvation; still were they nevertheless of high and solemn value. For example: the presence of the means of grace, and the

word which revealed the will of God, that word which remains inviolably true, not only in its promises fulfilled to the faithful, but in its threatenings, which cannot but be executed on the unbelieving, though he be a Jew. In this must every man concur, he excepted who would blasphemously deny the divine rectitude in the government of the world.

But, it is objected, this universal conclusion is too absolute; since there may be some kinds of sin which could subserve the divine glory; as when, for instance, the Jew made a proselyte of a Heathen by some "pious fraud;" thus causing the truth of God to be more extensively spread by means of a human lie:—In this case would the Jew be rightly punished? Undoubtedly, replies the apostle. Such conduct, when slanderously attributed to us Christians, is held up to the execration of all the good. The condemnation of sin, committed by whomsoever, and under whatever pretext, is just. Let the Jew therefore shake off the delusion, so common to his people, that natural descent from Abraham, and even investiture with the external privileges of the theocracy itself, can give him an impunity in sin, or an independence of the mercy which he needs in common with the most abject outcast of Heathenism.

7. The conclusion rings the knell for all human hope of acceptance with God upon the ground of impunity by privilege, or even by the merit of personal righteousness. The former is a dream, the latter an impossibility. Fallen man cannot work out a righteousness by the deeds of the law, since the clearer his perceptions of its requirements, the more convinced must he be of his inability to fulfil them.

But in this dumb despair of conscious guilt and helplessness, the gospel is heard, preaching peace by Jesus Christ, and revealing "the righteousness of God" (the

plan of the Deity for restoring us to righteousness ; or, the way in which he acts in making sinners righteous) “from faith to faith.” This “righteousness of God,” or this method by which he proceeds in constituting sinful man righteous, is here declared to be “without law ;” that is, an arrangement distinct from law. The function of law is to acquit the innocent only, and to condemn the guilty. But the covenant of grace, witnessed by the prophets and proclaimed fully by the apostles, makes known a way by which God can be just, and yet be the justifier of the ungodly. This is by the mediatorial work of Jesus Christ, by whose propitiatory and vicarious death eternal redemption has been wrought out for us, and free justification become the privilege of all who believe in him.

This economy of faith, while it magnifies the grace of God, casts down the pride of man ; brings Jew and Gentile to the same level of grateful dependence on the same mercy, and establishes the authority of the law itself by the divine recognition of its claims in that incalculable Atonement which is the procuring cause of our pardon ; and from the invariable fact, that with forgiveness there is imparted a principle of spiritual life, by which a man thus reconciled to God, spontaneously aims at obedience to his commandments.

The existence of a provision for our justification being thus shown, St. Paul next proceeds to exhibit the simple condition on which it is suspended ; namely, FAITH in Christ. A man partially instructed in gospel truth would naturally conclude, that a basis being laid in the atonement for the pardon of the sins which are past, the terms of our acceptance with the Divine Being would require, not indeed a perfect obedience to the law, which in our fallen state is impossible ; but such an obedience, sincere, though defective, as man can give by agonizing

and sustained effort. But the apostle shows that justification, or judicial pardon, is accorded, not to him who worketh, but to him who believeth, whether he be Jew or Gentile ; a truth which he illustrates, not only from the inspired lines of David, but from the experience of Abraham, who, while as yet in Gentilism, believed, and was justified.

8. The history of Abraham's justification further amplified. The grace manifested in him is infinitely free for us, and was exemplified indeed in his case on our account, as a signal light, to show us in what direction to look for mercy.

9. Results of justification : peace ; access (to the favour and presence of the Deity) ; hope of glory, warranted by the gift of the Holy Ghost, imparting the love of God ; joy, even in affliction, sanctified to our improvement ; a looking for complete salvation, to be conferred by the glorified Redeemer who had first procured it by his death ; meantime, a joyful sense of reconciliation with God.

10. Extent of the provision for man's justification. (1.) The consequences of the sin of the first Adam extended to the whole race. This manifest in the universal reign of death. (2.) Yet in this relation of headship to the entire race, Adam was the type of the Messiah, the benefit of whose mediation is as extensive potentially, as the disastrous consequences of the first transgression. Thus the demerit of the first Adam brought death ; the merit of the Second wins life. The sentence of condemnation was caused by a single offence, which nevertheless binds on all the penalty of death ; but the grace shown us in Christ extends to the remission of innumerable offences, and consummates its designs in life. Through the fall of Adam was established the tyranny of death ; but through redeeming grace, they who become its subjects already triumph over death, and are destined to

reign in a glorious immortality. Not only are the benefits of the atonement virtually co-extensive with the ravages of natural evil upon earth, but they are in themselves infinitely superior to the loss we suffered through the primitive transgression.

11. The gospel directly opposed to Antinomianism. We have died by sin; how, then, can we expect life by continuing in it? Our very baptism, symbolizing as it does our interest and participation in the death of Christ, that death which had been rendered necessary through sin, admonishes us to regard the latter with instinctive and immutable abhorrence; while, in another aspect, it reminds us that, risen with Christ, our congenial element is no longer sin, from which death is inseparable, but holiness and life in the kingdom of grace and of glory.

For if as believers we have a oneness with Jesus in his death, we have a oneness also with him in his resurrection.

Besides, the Redeemer's death, in which we whom he then represented also died, has not only thus atoned for sin by realizing the penalty thereof, but, in its moral effects, works in us a death to it. Thus, as the servant when dead is no longer under the authority of his master, so we, having died to sin, can no longer be enslaved by it. These principles are followed, after the manner of the apostle, by a powerful series of exhortations and appeals.

12. Man considered out of Christ is hopelessly depraved, and irretrievably condemned; the moral law, notwithstanding his sinful inability to keep it, having a full claim on his obedience, and being sanctioned with penalties to which the sins of every hour render him the more heavily liable. But, united to Christ by faith, he is here said to have died to the law; that is, he has been set free from its penalty or curse, and is now no longer in

servitude to it, as an institution which prescribes the terms of his justification.

Thus personal faith in the Redeemer changes our *status* in relation to the divine government; but besides this, it is accompanied by an internal renovation, the newness of a life consecrated to the service of a reconciled God.

But this emancipation from the law extends only to its penalty and to its obligations as a means of justification. It is still recognised as a rule of conduct of intrinsic and immutable sanctity and goodness. Applied in its spiritual perfection to the conscience, as the apostle shows by a vivid personification of an awakened, but as yet Christless, penitent, it renders us painfully sensible of the obliquities of the mind as well as of the outward conduct, and convinces us of sin within and without, but does not, and cannot, reveal the way of salvation. This is the prerogative of the gospel.

13. [If we may take the term "mind" as synonymous with "spirit;" (compare the Syriac, 1 Thess. v. 23; Gal. vi. 18;) "the mind" and "the flesh" may be considered here as distinguishing the regenerate from the unregenerate state. (John iii. 6, 7; Gal. v. 16—25.)] The apostle now describes the blessedness of the man who, in the reception of the gospel, finds the liberty of the children of God; that liberty procured by the mission and work of the incarnate Son, and an introduction into which is attended by peace of conscience, spiritual life, the fruit of the indwelling of the Holy Ghost, whose presence is the pledge of a perfect consummation and bliss for the faithful, both in body and soul for ever.

14. The regenerate, as being trained for the fruition of this glorified immortality, are now in a condition of spiritual discipline. They are the pupils of a divine Teacher, even the Spirit of truth, who has created, and is maturing within them, the dispositions that belong

to the filial relation to the Deity into which they have been admitted by adopting grace. Of this relation they have an internal consciousness ; the Spirit bearing witness with their spirits that they are the children of God, and heirs because sons. In the prospect of their great inheritance, the afflictions of time become inconsiderable, while the Spirit of faith enables the believer not only to anticipate his own deliverance from sorrow, but to enter into the import of the prophetic intimations of a coming era, when the universe at large shall be one scene of repose and felicity.

The gracious work of the Holy Ghost in our sanctification is further unfolded in the assistance he gives us in prayer.

15. Characteristics and privileges of the saved. They love God ; they are conformed to Christ ; they realize the saving purposes of the unchangeable Jehovah ; they are such as he designed to glorify, they having obeyed his call and received justification. In this blessed state (their fidelity being always implied) they may, with the utmost confidence, expect the endless joys which have been obtained by the mediatorial death of the unsparing Son. What adverse power shall triumph against the omnipotence which is at work to save them ? Who shall separate them from the love of a covenant God ?

But in proportion to the excellency of the privileges of believers, was the distress felt by the apostle on behalf of his Hebrew kindred, who, through unbelief, are accursed from Christ, and for whose salvation he could himself become a sacrifice.

16. For while the Gentiles, for the possibility of whose salvation he had at first to argue, had, by their obedience to the call of the gospel, become an elect people of the Lord ; the Jews, notwithstanding their ancient preroga-

tives, by being disobedient to the heavenly calling, had been rejected and made reprobate.

Meantime, the purpose of the divine favour to ISRAEL, as such, had not become null; for the unbelieving Jews are Israel only in name; mere carnal descent from Abraham not being saving in itself. Of the literal progeny of Abraham, and after him of Isaac, One only became the father of a consecrated people. Nor in the choice or rejection of peoples, in the carrying out of his great designs, can the Almighty be thought to entertain an inequitable partiality, since he has the inalienable right to dispense his bounty (which he is under no obligation to give to any) according to the dictate of his own unerring wisdom.

17, 18. But in the contemplation of this display of mercy and of justice, we learn the necessity of simple and grateful submission to the terms of salvation enunciated in the gospel. We behold the Gentiles, at the voice of the Son of God, throwing off the blinding bandages and enslaving fetters of Heathenism, and made partakers of the privileges of the dispensation of grace: while Israel after the flesh, practically unmindful of the true nature and conditions of the Abrahamic covenant, and in earnest after the establishment of a self-imagined righteousness, to be won by obedience to the institutes of Mosaism, have fallen short of the inestimable prize.

19. Contrast of the legal and evangelical righteousness. The one could only be achieved by a meritorious obedience to the primæval law; the other is inseparable from salvation by faith. This the privilege of every man, without distinction, as was proclaimed by the Old-Testament prophets themselves. Faith, which has a natural developement in confession of Christ, is preceded by, and dependent on, the manifestation of divine truth to the mind through the gospel; which, in the purpose of God,

is to be made known, not to Israel only, but to the benighted races of Gentilism.

20. But it must be observed, that the rejection of Israel has never been total; because even already a part of them had believed. Nor is the rejection of that people final or irreversible: for the mediatorial reign of the common Saviour places them, like all the other families of mankind, in a state of rehabilitation; and their literal conversion to Christianity is one of the certainties of the future. Meantime, the light of the gospel, which had waned away from the unbelieving Jews, had arisen on the Gentiles, to whom their coming restoration will be the means of yet greater advantage.

21. Even now the spectacle of the reprobation of so many of this once-favoured people, is full of impressive interest to believers, as an intelligible admonition to humility and watchfulness; while the study of these dealings of the Almighty with our redeemed world, presenting as they do a solemn exhibition of his wisdom, rectitude, and mercy, must produce in the thoughtful the profoundest emotions of admiration and gratitude.

22. Practical exhortations founded on the preceding doctrines. Self-consecration to God. The experience and exemplification of renewing grace. Unanimity and co-operation for the common profit. Love to the brethren, sympathy, kindness, placableness. Beneficence to be shown even to enemies.

23. Submission to secular government. An honest and honourable deportment in life. Fulfil the spirit of the moral law in practical benevolence.

24, 25. Be in earnest to be saved from all sin. Be tolerant one of another as to minor differences of opinion and observance; and be seriously careful of making these differences an occasion or hinderance to true Christian progress.

26. We are bound to observe this mutual forbearance, even should it demand self-denial, thus proving ourselves the true disciples of Jesus. These exhortations to mutual forbearance and brotherly communion, obligatory on Christians through all time, had a special bearing on the circumstances of the Roman church, consisting as it then did of converted Jews and Gentiles. With an eye to this state of things, and to prevent the evil effects of national prejudices, the apostle points both parties to Jesus Christ as the centre of their union, and affirms, that his personal ministry on earth, though confined to the Jews, did, nevertheless, (by calling into existence the Christian church originally composed of converted Jews, and appointing of their number his ministers and apostles for the evangelization of the Gentiles,) lay the basis for the fulfilment of the promise to the patriarch Abraham, that in his seed all the families of the earth should be blessed. Thus the Jew has a claim on the respect of his Gentile brother of no ordinary power, while the Gentile can demonstrate his joint interest with the Jew in the privileges and blessings of redemption.

27. The apostle expresses his personal esteem for the brethren at Rome, and enters into certain details on his own ministerial movements, and his projected visit to themselves.

28. The commendation of the deaconess, who brings the document. Various salutations, counsels, and encouragements. The epistle concludes with a solemn and beautiful doxology and benediction.

THE FIRST EPISTLE TO THE CORINTHIANS.

A CHURCH had been founded by St. Paul, in Corinth, the highly civilized, but depraved, metropolis of Achaia, about the year 51. (Acts xviii.) This first epistle was written about six years after, from the city of Ephesus.

1. Introduction. Unity and blessedness of the saints. The graces of the church, a subject of thankfulness to the apostle, and of hope for futurity ; yet were they in peril of suffering loss by a tendency to partisanship and schism. St. Paul disclaims the homage of a party.

2, 3. Christ crucified,—that theme of opprobrium to the Jew, and of contempt to the Gentile,—the great subject of apostolic preaching ; the rallying-word of the faithful. The world is scandalized by the cross, and the church saved by it. The simplicity of the apostle's preaching contrasted with its mighty effects, demonstrates a divine presiding power, which wields the gospel as its instrument for human salvation. The Christian theology, however, is replete with the highest mysteries of wisdom ; they were given by revelation to the apostles, and communicated by them to the disciples, according to their capacity and advancement in the spiritual life.

4. But the differences and divisions which reigned among the Corinthians, had restrained St. Paul from indoctrinating them with the higher teachings of the faith. He remonstrates with them. The true foundation had been laid by his ministry, but it was possible an unworthy and perishable superstructure might be reared upon it by others.

5. The guilt and punishment of interfering with the completion of the spiritual temple. Humility and self-distrust inculcated. The folly of sectarian contractedness of mind, when all the intellect of the church, and the entire provisions of the covenant of grace, are intended for our profit in common. The true point of view in which the apostles would be regarded : all their faculties were derived from, and dependent upon, Christ ; they themselves were but the servants and stewards of the Lord, and solemnly alive to their great responsibility.

6. Hence, to have their names made the mere ensigns

of party, could not but be grievous to them. Such distinction no part of their destiny. Their experience was that of abasement and suffering. He reminds them of these truths from a principle of parental affection.

7, 8. After speaking of the mission of Timothy, and of his own contemplated visitation, the apostle proceeds to his judgment of a notorious cause of scandal in the church at Corinth, in the fact, that a member of it had contracted marriage with his own mother-in-law. The apostolic sentence upon this offender. An earnest exhortation to the church, redeemed by the sacrifice of Christ, to cleanse itself from moral defilement; and, without affecting a misanthropic seclusion from human society in general, to discountenance, nevertheless, the irregular conduct of lax professors, by entirely abstaining from communion with them.

9. Adjudicature and decision of their occasional difference, to be sought in the courts of the church, rather than at the Heathen tribunals. Competency of the church to arrange these matters. These quarrels were disgraceful to themselves, and a cause of scandal in the eyes of the world; inasmuch, too, as they involved injustice on one side, they compromised the religion of the parties engaged in them, and endangered their very salvation. Yet, the faithful warning given here is joined with the encouragement to aspire to a more hopeful state, from the consideration of what grace had already effected in some of them.

10. Against sensuality:—a most solemn exhortation.

11. Counsels respecting the married life. While the position of the church at that time rendered celibacy not inexpedient, the marriage-bond already subsisting, though between Christian and Heathen, was to be regarded as inviolate.

A Hebrew convert should not be required to renounce the external prerogatives of the Abrahamic vocation, nor

a Gentile to conform to the peculiarities of Judaism. The essence of religion does not exist in these things ; neither is it identified with secular freedom or servitude, as such. The slave and the freeman, if numbered with the saved, are on one moral elevation as the ransomed servants of Christ.

12. The advices relating to celibacy and marriage are here amplified, and applied to specific cases.

13, 14. We are to regard the conscientious scruples of our fellow-disciples, even though it shall demand of us the exercise of habitual self-denial. This principle is exemplified with respect to the feeble-minded view which some took of eating of the flesh of animals slaughtered at the Heathen altars. This, though in itself a matter of indifference, might nevertheless exercise a perverting effect on the conscience of the weak, so as even to lead to their final undoing. Alarming intimation of the power of human influence, which in such instances may render even redemption itself of no avail ; hence the reckless in these matters are in danger of sinning at once against the soul and its Saviour.

St. Paul is led to assert, against the detractors of an adversary at Corinth, the validity of his apostleship, and his right to the temporal support which is due from the church to those who serve it in the ministry ; but a right that, in the case of the Corinthians, he had reasons for placing in abeyance. But to this forbearance he attached no merit : for he preached the gospel in obedience to an inward conviction of obligation, in the fulfilment of which he laid himself out in manifold efforts and appliances to gain men of every class ; while, in securing his own salvation and obtaining the crown of life, he used the most strenuous effort, and submitted to every sacrifice.

15. The subject of meats sacrificed to idols resumed. In exhorting these Christians of Corinth to abstain from

participating in whatever would give countenance to the idolatry of the masses around them, St. Paul shows that their privileges of baptism and the Lord's supper would not (as seems to have been inculcated by some false teachers) counteract the ill effect, either in themselves or others, of their having fellowship with sin ; for example, attending an idol temple, and joining there in a feast on a sacrifice offered to the demon gods. To prove this, he reminds them of the case of the Israelites, baptized with Moses in the cloud and the sea, and partakers of the spiritual bread and the water of the mystic rock ; but who, for participating with idolaters, were left to perish in the desert. Hence they were to be careful, and to confide in the Lord for strength to resist temptation.

16, 17. Be entirely separate from idolatry. To participate knowingly in its observances, is to be identified with it. In this case our communion with Christ is at an end. The two systems cannot coalesce. Meat offered for sale might be bought without questioning whether it had been slain by the knife of the Heathen priest. In like manner, food spread before you at a domestic feast might be eaten. But where a notification was given that the one or the other had been consecrated at the altars, the Christian could not dare to partake, were it only for the sake of others. We are not to insist on our own liberty, where others may be benefited, and God glorified, by our self-denial. This was the apostle's personal rule, which he recommended to their own imitation.

Here begins a series of instructions on certain proprieties in their public religious services, which had been more or less infringed among them. The first relates to the personal appearance of those who prayed or prophesied in the assembly. The men had begun to officiate with the head covered with a cap or turban, or veiled with a *tallith*, after the manner then recently introduced

into the synagogue, and continued among the Jews to our own time. The women, on the contrary, who (during those years which intervened between the first opening of the gospel dispensation and the completing of the provisions for the perpetual edification of the church, in the full canon of inspired scripture and the establishment of a regular ministry) were, in common with men, made recipients of the prophetical gifts of the Holy Ghost, and spoke as moved by him, now prayed or prophesied with the head uncovered, thereby violating the long-settled notions of propriety, and exhibiting a resemblance in this particular either to persons of immoral life, or to the priestesses in the Heathen temples. But this unusual habit was not only counter to the received usages of society, but to a beautiful symbolism of nature itself. The veiled brow was also the emblem of the virtuous and honourable subjection of the wife to the husband. For the divine law of subordination by which man is subjected to Christ, and Christ himself, in the mediatorial economy, to God, gives the husband a relative superiority to the wife. The adulteress was punished by being deprived of the tresses of her head. But the Christian woman who unveiled her head in public, reduced herself, in the eyes of the Heathen, to the same appearance of dishonour. But recognising the principle of subordination to her husband, she should be veiled in the assembly, having the token of power or authority on her head; and that not merely from acquiescence with human custom, but religiously, and in the faith of unseen spectators, in the presence of celestial spirits in the temple of the Lord. (Heb. i. 14; Isai. vi.; Eccles. v. 6; 1 Peter i. 12; Rev. iv. 4—6.) This relative subordination does not imply an essential or natural inferiority in the wife; for both husband and wife are equally dependent on the divine mercy.

Another cause of deterioration arose from their irregular and unwarrantable practices in the celebration of the Lord's supper. Though assembled under the same roof for this expressive manifestation of Christian unity, they allowed the spirit of partisanship to unfold itself in the formation of sections or coteries, (*polaguthe*, "dividings,") each of which communicated apart from the others. At the same time the sacrament of the holy supper was profaned, by being joined with, or made the conclusion of, a social feast, each person bringing his own viands to the place of assembly; by which practice it often occurred that the poorer members sat in hunger, while the rich were enjoying a plentiful repast. [Observe the reference in this paragraph to the Christian Sunday.]

The apostle, having rebuked this unseemly custom in decisive terms, proceeds to point out the true import of the Lord's supper. It is not an ordinary social repast, but a rite which sets forth a divinely appointed and perpetual memorial of the atoning death of the Lord Jesus, and that through all the ages of time till his advent in glory. In the bread we are to discern the Lord's body; in the cup, the New Testament in his blood. The worthy improvement of this privilege will require, therefore, a composure and thoughtfulness of mind to which the habits now reprov'd were altogether unfriendly. They had already felt their injurious effects, and were now earnestly warned to abandon them.

18—22. Those were the days of *χαρίσματα*, "the miraculous gifts of the Holy Ghost;" by which, as by a divine signature, the gospel dispensation was fully and finally authenticated. With these preternatural faculties of prophecy, healing, speaking, and interpretation of languages, &c., several members of the congregation at Corinth had been endowed. But such gifts, in themselves, distinct from the sanctifying graces of the Holy

Spirit, had not been so received as to have improved the dispositions of some of the parties intrusted with their exercise. Through the infirmity of human nature they had been perverted, so as to have become the cause of self-exultation in some, and of envy in others. He who was greatly gifted despised him who had received no spiritual power, or one inferior to his own. Against this odious state of things St. Paul next directs his discourse. After reminding them of their debt to divine mercy, in the contrast of their former with their present state, and laying down as a principle, that the prophetic spirit was given to the church as a witness of the Messiahship and divinity of the Saviour, he shows, that as all those gifts were alike divine, being each communicated by the Holy Spirit himself; and that as they had been distributed solely according to his sovereign will, the recipients of them stood upon the same level, equally and alike obligated to grace. Among such, pride and self-glorification should be utterly unknown. The sinfulness of their dissensions on this subject became more apparent, by the consideration that these gifts had been bestowed in such a manner as to prove that the church was one body or living system, and ought therefore to have led them to cultivate oneness of spirit; whereas, their conduct had rendered what presented the greatest motive to unanimity, a cause of alienation and strife. Moreover, that very disposition of LOVE, of which they had proved themselves so unmindful, is in its own nature more intrinsically excellent than gifts or achievements the most brilliant or ostentatious. This leads to the apostle's sublime *éloge* of love, with the exhortation to follow after it. And, with regard to the gifts of the Spirit, if they were emulous of them, they should desire such as would tend most effectually to the common edification. This is illustrated by a comparison between the benefits attend-

ing discourses in the congregation in unknown languages, and the exercise of the gift of prophecy ; the latter term describing not only predictive oracles, but the oral communication of Christian instruction in general. Then follow rules and precepts for the better regulation of this branch of their religious services.

23. Whether from Sadducaic or Epicurean teaching, sceptical difficulties had perplexed the minds of some of the Corinthian Christians on the subject of a future resurrection of the dead. St. Paul here addresses himself to the removal of these doubts : first, identifying the doctrine of the resurrection essentially with the gospel itself ; next, affirming the incontrovertible fact of the resurrection of Jesus, and some of the physical evidences by which it had been authenticated. Thus the resurrection of the dead is possible, and is already proved. If the dead cannot be raised, then Jesus cannot have risen, the gospel is a system of falsehood ; the confidence of the believer, the fidelity unto death of those who had already died in the faith, and the all-enduring constancy of living Christians, are equally in vain.

24. But Christ has risen ; and his resurrection is the pledge and exemplar of our own. He is our federal head, the new Chief of our race. His redeeming work is destined to abolish the reign of death brought by the transgression of the first Adam, and to achieve the literal restoration of immortality. This will be the crowning act of his mediation.

25. Again : the resurrection of the human body will be but an effect of the same divine power which is already displayed in the productions of the natural world. The reviviscence of vegetable forms before our eyes, as well as the creation of animated nature, and the magnificent spheres of the heavens, at the first, all attest the existence and activity of His power to restore the wasted frame of

man from the grave, whose will respecting it has been already so clearly revealed in the words and works recorded in the gospel. And as to the objection of the philosophers, that a resurrection could not be desirable, on account of the inherent incompatibility between a spiritual nature, like the mind, with inert and perishable matter, the apostle shows that the bodies of the saved will be hereafter invested with such attributes of incorruptibleness, power, and splendour, as will render them fit companions of the sinless spirit. The believer, then fully saved, will be transformed into the likeness of the incarnate God.

Such surpassing blessedness is not only to be the portion of the holy dead, but of the faithful also who shall be alive at the advent of the Lord. In the steadfast expectation of these great realities, the Christian already triumphs over death.

This whole discourse on the certainty, the nature, and the time of the final change and glorification of the saved, is delivered with a solemn grandeur of language, possible only to a man divinely inspired.

26, 27. Directions on the contemplated bounty of the church, for the distressed Jewish Christians in Palestine. The apostle's personal movements. Counsels to fidelity, unanimity, and order. Salutations. He who loves not the Saviour, is accursed.

SECOND EPISTLE TO THE CORINTHIANS.

THIS was written from Macedonia, about a year after the date of the first epistle, and was sent to Corinth by the evangelist Titus. Compare 1 Cor. xvi. 8; Acts xix.; 2 Cor. i. 8; Acts xx. 1, 2.

1. The salutation of grace and peace. Devout breathings of a mind alive to the sorrows and consolations of

the church. Our discipline of grief and joy is designed to be sanctified to each other's edification. This, too, is an element in the communion of the saints.

2. Recent painful exercises in Asia. St. Paul's assurance of the conviction entertained by the Corinthians of his apostolic integrity, and the godly and inviolable sincerity of his intentions regarding them.

3. He now passes to the particular case of the offender at Corinth, which had caused him and many of themselves so much anxiety, and affirms the sentence of absolution.

4. The progressive triumphs of the gospel through the agency of the apostolate. Results of its administration, —endless life, or perdition. Superhuman character of the work. The apostles spoke directly from God. Those to whom he was then writing, living witnesses of the divine energy attending their word.

5. The authority and qualifications for this work of divine origin. Its transcendent excellency set forth by a contrast with the ministry of the law.

6. Entirely devoted to their work, the apostles laboured to accomplish the charge graciously intrusted to them; in giving full manifestation to that truth whose judicial concealment leaves the soul of man in hopelessness, and that because it is the gospel only which brings the knowledge of a Saviour.

7. The true evangelist bears an inestimable treasure in an earthen vase. But the grandeur of the effects produced by the gospel, proves so much the more clearly its divine origin. The apostles, in pursuing their great career, were conscious of the presence of their Lord to sustain and render them triumphant. Their devotion to the cause of Christ universal and unending. Their wasting labours were accompanied by the presentiment and expectation of martyrdom; yet an interior life was

unfolding its supremacy within them, and uplifted them already over affliction and the grave, in enabling them to identify a personal relation to eternity and glory.

8. These anticipations of immortal life were attended also by a profound conviction of responsibility. The tribunal of Christ is before them and all men.

9. Their strenuous efforts, with these prospects, to save souls, encouraged and animated by a sense of the boundless love of Christ, as Redeemer of all men ; and of love to Him who had an illimitable right to their devoted service. They no longer existed for any other end. The glorious truth of the gospel now possessed them, and the God from whom it comes had commissioned them to make it manifest.

10. The true nature of the evangelic ministry, and the substance of the good tidings it makes known, stated in terms few, but solemn and comprehensive. Exhortation to the immediate and full improvement of the day of grace : and to such as were engaged in the agencies of the gospel, to a self-denying, enduring, and laborious fidelity.

11. To the church : Show that you appreciate such a ministry. Be separate from the world. Be in earnest for the better portion, the blessedness unveiled in the promises of God ; and prove your interest in them by their sanctifying power in your life.

12. The apostle expresses the consolation which the proved repentance of the Corinthians had given him. Characteristics of genuine penitence. St. Paul's happiness in their full reconciliation.

13—15. Details on the contribution for the distressed saints at Jerusalem. The conduct of the Macedonians worthy of imitation ; above all, the divine example of the Redeemer himself. The church at large to cultivate a cheerful and spontaneous beneficence. The brethren

accredited to the Corinthians for the accomplishment of the present work of charity. Practical suggestions for carrying it into effect.

16. St. Paul now proceeds to vindicate his apostleship against certain doubts which had been propagated against it by an adverse party at Corinth. He asserts the possession of a judicial power to demonstrate it, which he would nevertheless prefer to keep in abeyance. In this he intimates a contrast between the dispositions of himself and his antagonists. Corinth was within the limit of the continually widening sphere of his ministerial labours. His aim was the divine approval, and if he gloried he would glory in the Lord.

17. In the statements he was about to make he did violence to his own sense of Christian dignity, that they might be disabused of the prejudices excited against him by unworthy men, and which they could entertain only to their own spiritual disadvantage. Had his opponent preached the truth, and proved himself a genuine minister of the Christian dispensation, their reception of him would have been commendable; but even then Paul would have had the greater claim on their attachment. He held rank with the most eminent of the apostles, and had gratuitously preached the gospel at Corinth; not only to show his own disinterestedness, but from a principle of love to them in protecting them from the rapacity of those who would have taken advantage of the circumstance of the apostle's receiving money, to make a prey of them. Such designing deceivers are ministers of Satan.

18. St. Paul now shows, not only his equality with these Jewish disturbers of the church, but his superiority to them; not merely in labours and sufferings, but in having received peculiar revelations, and having been made the subject of a mysterious rapture into the hea-

venly world. In connexion with these events he mentions some of the dealings of divine providence and grace in the discipline of his own soul. In alleging the evidences of his apostleship, he appeals to the miraculous credentials with which he had authenticated his mission among them; for he had made the same proof of his ministry at Corinth as in other churches; dealing with them as with similar communities, with the difference that he uniformly refused to receive any thing from them.

19. In having so fully discussed this painful subject, he had laboured to create a better understanding between himself and them; so as that, when he should visit Corinth, his intercourse with them might not be afflictive. Nevertheless, were the obstacles which had militated against the peace of the church unremoved, he would then be constrained, by fidelity to his apostolical trust, to exercise those judicial prerogatives and powers, with which he had been supernaturally endowed, as an ambassador of the Lord. He fervently exhorts them to adopt and persevere in the better course, and pronounces upon them the plenary benediction of the new covenant.

THE EPISTLE TO THE GALATIANS.

Compare Acts xvi. 6, *cir.* A.D. 53; Acts xviii. 23, *cir.* A.D. 56. The Epistle was probably written between these two dates, (compare chap. i. 6,) and from Corinth or Ephesus.

1. The inscription indicates the true source of the apostolic authority; and the salutation, the great privilege of the church. All the faculties and blessings we have received, are to redound to the honour of the Divine Benefactor. Distress of St. Paul at the perversion of these churches to a counterfeit gospel. To tamper with the immutable truths of Christianity is to incur the divine

anathema. The true apostle rises above the fear of man, and acts as the legate of the Almighty.

2, 3. History of events which prove that St. Paul had not derived his ministerial powers from the other apostles, nor exercised them in fealty or subordination to them. Hence, his preaching, like theirs, conveyed a direct communication from the divine Head of the church, and bore a character of the highest authority.

4. The consequent folly and guilt of the Galatians in swerving from truth so divinely authenticated.

5. The matter being so brought before them, the apostle, having proceeded to unfold more at large the true doctrine of the justification of man before God, expostulates with them on account of their unfaithfulness to it. Justification by faith, which has been the way of salvation for lost man from the beginning, exemplified in the case of Abraham. There is no other way of obtaining pardon! The broken law of God accurses all who have not taken refuge in the redeeming work of Him who was made a curse for us.

6. The intermediate or ectromatal dispensation of Moses did not nullify the covenant of grace (made in effect with Adam after the fall, and) ratified with Abraham; but served to prepare the way for the more full developement of that covenant in the gospel day.

7. A survey of our glorious privileges as the adopted sons of God, through Christ, sets in a stronger light the infatuation and wickedness of losing them by lapsing from the faith.

8, 9. Apostolic reproof. Allegorical contrast between the servile institute of Moses, and the free and ennobling dispensation of the gospel. Exhortation to fidelity to the privileges of the latter. Circumcision, the signature of Judaism, involves an obligation to the observance of all its peculiar requirements.

10, 11. The gospel, the dispensation of the Holy Spirit, who actuates the true believer in Christ, makes him free from the depraved propensities of the carnal mind, and sanctifies his dispositions and life. A test of one's own Christianity.

The duty of mutual care, combined with personal vigilance and humility. The hearer of the gospel is to contribute towards the support of the preacher. Solemn motives to beneficence in general, and kindness to our fellow-disciples in particular. The sum: all externals are adventitious; and in and by themselves worthless, because they cannot effect the interior renovation needed by our nature itself. The atoning work of the Lord Jesus Christ is an imperishable reality; and the basis of the believer's final, exclusive, and triumphal confidence. That all-sur-rendering confidence sanctifies, and brings to the church repose and blessedness.

THE EPISTLE TO THE EPHESIANS.

THIS is a pastoral circular, primarily intended, not only for the Christians of Ephesus, but for the Laodicean and other churches. It appears to have been written at the time of St. Paul's first captivity at Rome, (iii. 1, 13; iv. 1; vi. 20,) and delivered at Ephesus by the evangelist Tychicus.

1. Fervid expression of affection for the church, (Acts xx. 17, 38,) and of gratitude to the God of their common salvation, to whom, for his eternal design of mercy, the means of its being accomplished, in the redeeming work of his Son, the measures in which it has been hitherto carried into effect in the pardon, sanctification, and instruction of the faithful; and in that perfect consummation of good to be inherited by them in the new creation, all glory for evermore belongs. Survey of the common and ordinary experience of those who are saved; they

hear the gospel of Christ, they believe in him, and are thereupon renewed by the Holy Spirit.

2, 3. Such a work of grace having been begun in the history of the Ephesian believers, St. Paul records his prayerful anxiety for their growth in the spiritual life. The majesty and sufficiency of Christ, and his relation to the church. Review of our obligations to the mercy of which he is the administrator. How we are saved. Salvation entirely of grace; provided equally for Jew and Gentile, who, in and through the one Mediator, are admitted alike to the advantages resulting from reconciliation with God.

4, 5. Believers, whether Jew or Gentile, form one communion, and are being builded into an eternal temple of the Deity.

The apostle now expatiates on those unfolding purposes of the divine mind for the evangelization and salvation of the Gentiles, towards the accomplishment of which he had himself been invested with the responsibilities of the apostleship. The designs of Jehovah for the restoration of mankind by Jesus Christ a source of perpetual instruction (not only to man upon earth, but) to the most dignified orders of the celestial world. Magnificent conceptions of our privileges in Christ, embodied in the sublimest strains of intercession and praise.

6. Thus called to a holy and everlasting communion with God and his saints, we are admonished to seek with diligence its realization, avoiding whatever is opposed to it. The whole economy of grace both typifies and tends to this beatific oneness. It was the object of the Redeemer's abasement and exaltation, and the end contemplated in all the provisions he has made for his church. We are cautioned against uncertain and deceptive theories, and exhorted to cleave steadfastly to Christ, the living head of the body of the saved.

7. An entire alteration in the moral habits of the inward and outward life would not fail to distinguish all of them who had really received the gospel, from the benighted and corrupt masses of Gentilism.

8, 9. Admonitions and exhortations grounded on this principle.

10. Relative duties: husbands and wives. A wondrous and affecting view of the union existing between the Redeemer and his church by the analogy of this relationship. Parents and children. Masters and servants.

11. Apostolic exhortation: the alarm, the foe, the armour needed, the manifold prayer with which the conflict is to be urged. Intercession requested for the writer. The mission of Tychicus. Benediction.

THE EPISTLE TO THE PHILIPPIANS.

A.D. 62. Towards the close of the apostle's captivity at Rome.

1. Salutation to the ministers and members of the church, whose spiritual welfare was the daily theme of the writer's supplication and thanksgiving, while his prayer for their progress and fruitfulness in true piety was animated by the conviction that their perseverance and full salvation were in accord with the purpose of God.

2. Adverting to his own condition as a prisoner, he shows that the cause of the gospel was even then being advanced rather than retarded by his captivity. The word of salvation was made known more widely. Preachers had become numerous; and though some acted with sinister purposes, yet the very announcement of the truth was a cause of rejoicing. As to himself, he contemplated the alternative of life or martyrdom, then pending in his case, with a tranquil expectation of that higher beati-

tude to which death would conduct him, or of days prolonged on earth in the service of his Lord. But feeling persuaded that his life would be spared for the further edification of the church, he anticipates the time when he should see them again. He exhorts them meantime to aim at a conformity of conduct with the gospel, and to united and fearless efforts for its advancement.

3. The self-denying spirit of love and humility in which this duty was to be carried out, is illustrated by divine views of the voluntary abasement and sacrifice of the Lord Jesus Christ, and of his subsequent exaltation.

4. The grace which would enable them to attain this state of character was already being given them by the inworking of the Holy Spirit; for their own salvation, therefore, and for that of the benighted multitudes around them, the Christians of Philippi were to be practically in earnest.

5. St. Paul now cautions them against the Judaizing error which was producing such deadly effects in many of the early churches; and exhibits in his own experience and history an example of entire abnegation of all confidence in personal advantages, or religious prerogatives and observances, and of a perfect trust in the meritorious work of the redeeming God, and a full surrender of himself to be conformable to him in life, in death, and in the resurrection to come.

6. The apostle's ceaseless effort after perfection. He is enabled to propose his own conduct for the imitation of his fellow-believers. Portraiture of carnal professors; their terrible doom. The true teaching of the Holy Spirit will excite in us all aspirations after entire sanctification. The faithful are members of a supernal communion, and have the prospect and presentiment of a glorified immortality.

Hence the present duties of cheerful perseverance,

unanimity, and mutual help; of thankfulness, self-possession, and prayerful dependence on God, with which is connected the promise of a perpetual and all-sustaining peace.

7. Religion elevates and ennobles us. We are called to the attainment of high moral excellence. St. Paul then speaks of the practical love of the Philippians in ministering to his necessities, and concludes the epistle with thanksgiving to God, and benedictions on his church.

THE EPISTLE TO THE COLOSSIANS.

By comparing chap. iv. 3, 15, with Eph. vi. 22, Col. iv. 17, Philem. 10, and Col. iv. 9, it becomes apparent that, like the foregoing, this Epistle was written at the time of St. Paul's captivity in Rome.

1. Inscription and salutation. Devout feelings of the apostle on having become acquainted through Epaphra with the spiritual prosperity which had attended their reception of the gospel.

2. The habitual prayer of St. Paul for their advancement in knowledge, wisdom, rectitude, and beneficence; with a strength to do and to endure, and with minds pervaded with eucharistic gratitude for the inestimable blessings and hopes of Messiah's kingdom. The Godhead, majesty, and mediatorial sufficiency of the Lord Jesus Christ.

3. The Christians of Colosse, who knew by experience his power to save, are exhorted to persevere in the faith of the gospel, with the ministration of which the writer had been intrusted, and which, while it dispels the ignorance of God that had overclouded the mind in past ages, makes known to us the riches of his grace, and brings to the believer an especial interior revelation of the

Saviour, and, with him abiding in the soul, the assurance of future blessedness. To bring every human being to the participation of this good, the great design of the apostolic institute. St. Paul's concern for their salvation in particular, and for the spiritual prosperity of their own and the sister church of Laodicea.

1. Exhortations and cautions to the same effect. He who is united abidingly to Christ, is independent of the world; for in him the only Saviour is a divine plenitude of good. That Saviour has satisfied the claims of justice for us, and triumphed over our foes.

3. These Gentile believers are hereupon exhorted to be on their guard against the devices of the false teachers around them, and against any doctrines which seduce them to the practice of the formalities of Judaism, the Platonic homage to demons, or the useless mortifications of the Pythagoreans, all of which were adverse to the spirit and design of the gospel revelation.

6, 7. Our experimental interest in Christ will be proved in the heavenward tone of our dispositions. The renewed life tends upward. If we have life in Christ our affections will make their home on high, because He is there. It is this which makes true piety so inexplicable to the man of mere sensualism. But at the last advent the mystery will be solved. What the unbeliever now denies, because he cannot see it, will then have visual demonstration. But every one who has this solemn hope of glorification with the sons of God will be anxious to be made altogether meet for it by being cleansed from all filthiness of the flesh and spirit, and being renewed in the moral image of the Lord. Practical exhortations to mutual love, and efforts for the common edification; to the fulfilment of the relative duties; to prayer and intercession; and to watchful endeavour for the conversion of the unsaved.

FIRST EPISTLE TO THE THESSALONIANS.

THE gospel was first preached in the city of Thessalonica about A.D. 52 or 53. See Acts xvii. This is considered the earliest of St. Paul's Epistles. It was written when the church, then but recently founded, was suffering persecution.

1. Exordium. Their conversion and steadfastness a perpetual cause of gratitude to the apostle and his fellow-labourers. Retrospection: (1.) The experience of the flock. They had heard the divine voice in the gospel, and had obeyed. Their adherence to the truth had already been the means of promoting the spread of it in the surrounding regions. (2.) The conduct of their first pastors among them, demonstrative of their perfect sincerity as the avowed messengers of the Lord.

2. The effect of their reception of the gospel the same in them as in all believers. In their case, too, a similarity of experience with the other early Christians, in the endurance of persecution. The hatred to Christianity which had been elicited in the conduct of their Gentile persecutors, appeared with still greater aggravation of guilt in that of the Jewish opposers of it in Judea. Their impending doom.

3. In knowing their exposure to the ordeal of persecution, St. Paul's anxiety for them had been augmented. The sending of Timothy, and the consolation afforded by the intelligence he had brought of their perseverance in the faith. He yearns to be with them himself.

4. He now reminds them that further and final perseverance demands progression; and exhorts them to advance. Counsels tending to this, on sanctification, and purity of life, brotherly love, self-composedness, and habits of industry.

5. As from the precincts of the grave, the hand of

inspiration then points some of them who had been bereaved, to the glorious immortality to be enjoyed by the risen dead in Christ, and by transformed believers, at a day which is swiftly approaching. The rapture of the saints at the coming of the Lord distinctly foretold.

Theorizing on the time of this great event, of infinitely less importance to us than being in earnest to be ready for it. The very uncertainty of the day an additional motive to vigilant effort. The provisions of the gospel insure the triumph of all who are thus disposed.

6. Practical teachings to the same effect. St. Paul's solicitude that all the disciples might become acquainted with the written word. Benediction.

SECOND EPISTLE TO THE THESSALONIANS.

WRITTEN not long after the first letter, probably from Corinth. Though still persecuted, the church remained faithful.

1. The judgment of God in bestowing upon them the blessings of his kingdom proved to have been unerring, in their manifested fidelity, charity, and patience under persecution and affliction. But while they could look forward to the eternal repose of the saints, their adversaries were already condemned to a fiery retribution, to be inflicted at the coming of Christ to be glorified in the consummation of his saving work in the finally faithful. Such expectations excite to prayer.

To remove erroneous impressions regarding the supposed nearness of the second advent, the apostle shows that before that great event there would be unfolded in the church a process of apostasy, and the tyrannical reign of an antichristian power, whose establishment would be effected by Satanic influence, and whose destruction would require an express interposition of the

Almighty. Portraiture of the papal antichrist. The perilous state of such as adhere to him. Those who are willing to slight the truth must fall under the power of error, and be undone.

St. Paul encourages the Thessalonians to persevere. He asks their prayers for himself and his associates in the ministry. He cautions them against an error in practice which some among them had fallen into, of relaxing their attention to the ordinary duties of life, on the supposition that the day of judgment was impending. He reminds them of his own example when among them, and directs that the disorderly and idle should be visited with salutary discipline. Yet discipline was to be wielded in the spirit of love; final excision from the church being regarded by the apostle as the last of earthly calamities. The reclaiming and restoration of offenders should be ever kept in view. (2 Cor. ii. 6—8; Gal. vi. 1, 2.)

THE FIRST EPISTLE TO TIMOTHY.

COMPARE Acts xiv. 5, 6, xvi. 1—3; 2 Tim. i. 5; iii. 15; 1 Tim. iv. 14; i. 18; iii. 14; 2 Tim. i. 6, 7.

This epistle was probably written from Macedonia, about A.D. 65, some short time after St. Paul's liberation from Rome.

1. One great purpose of his having been established at Ephesus was the preservation of the church from false doctrine, and especially from the superstitious teachings of the Judaizers.

The law which is fulfilled in love levels its terrors only against the wicked; and, regarded according to its true nature and design, is a good invaluable. This is the view which is taken of it in the gospel, of which the writer had been appointed an apostle. The matchless

mercy of God towards all men in Christ, and towards Paul in particular, who, according to his subjective perceptions of the evil of sin, had been the guiltiest of the race. The grace thus abounding to the chief of sinners calls for the praises of eternity.

The apostle in proceeding to deliver his charge refers to the prophetic designation of Timothy to the evangelical office, as an encouragement to the faithful discharge of its mighty duties. He must expect to have to maintain a conflict with opposers.

2. Prayer precedes all duties. All men may pray, and be prayed for, because all are redeemed. This is the testimony of the gospel. The simple and tranquil dispositions friendly to prayer are to be carefully cherished. Counsels to this effect, to men and women.

3. Maxims on the qualifications of true bishops, and ministers. Sanctity and glory of the church. The mystery of the Incarnate God. Characteristics of a predicted apostasy from the first faith. (Compare 2 Thess. ii. 3—11.) Exhortations and encouragements.

4. On personal conduct. Study; read in order to teach. Cultivate the intellectual and spiritual life. To retain his gift by using it. Great motive to diligence, the salvation of himself and of his hearers.

Church administration. Conduct to the flock, respectful, affectionate, and pure. Regulations regarding the assistance of impoverished widows. Precepts to be observed in the supervision of the presbyters. Their subsistence; adjustment of complaints; open reproof of the culpable. Caution in appointment to the ministry. A word on the preservation of his physical health.

5. Discrimination of character necessary. Duties of Christian servants. Beware of antinomian teachers. The intrinsic and permanent wealth of true religion. Delusive lure of worldly wealth; the peril of such as devote

themselves to the sole pursuit of it. Timothy earnestly exhorted to a nobler career.

6. In words of extraordinary solemnity these inspired counsels are made binding upon the conscience, in the name of the supreme Ruler, and the coming Judge. The evangelist to see that his administration be blameless, impartial, and admonitory to the rich as well as to the poor; thus fulfilling the trust confided to him, and being vigilant against every theory and system which would lead to the betrayal of it.

THE SECOND EPISTLE TO TIMOTHY.

ROME, A.D. 66, some weeks before St. Paul's martyrdom.

1. The benediction. Affectionate expression of personal sympathy and regard for Timothy, and for the memory of the sainted Eunika and Lois. This immediate interest in his happiness one motive to the present exhortation. True Christian ministers derive their strength from on high, and are invigorated for their work by the gift of the Holy Spirit, who endues them with power, benevolence, and the wisdom and decision necessary to self-government and the regulation of the church. The evangelist, therefore, was to bear up under any opposition; for the supporting strength which would be faithfully given him was that of the omnipotent Saviour. St. Paul had known this by experience, and was without fear as to futurity. Timothy, then, was to be mindful, in the first place, to adhere to the fixed principles of the Christian doctrine. Episodically the apostle laments the defection of some disciples known to them both, and commends the steadfast friendship of Onesiphorus, with fervent breathings for the everlasting salvation of himself and household. Secondly, he was to make provision for

the perpetuation of the true doctrine in Ephesus by the investiture of rightly qualified men with the office of teaching it.

2. Christian ministers should be exempted from secular affairs, and be supported by the church. Yet their calling is not one of indolence, but of hardships. The resurrection of the King Messiah the rallying truth which animates, directs, and fortifies the zeal of his servants for the salvation of the church. As he lives, the faithful, though martyred for him, shall live also; as he reigns, a crown also awaits them. On the other hand, the reprobation of the faith-denier is equally certain. Our fidelity will make all this difference in our destiny; the divine purposes being immutable. The preacher is to make these truths the staple material of his teaching, rather than topics of dubious and unprofitable character. Every thing in the gospel institute bears directly on salvation. Timothy hereupon admonished with regard to his own ministrations. To aim at the full accomplishment of the object for which the preaching of the gospel was appointed; not occupying himself and his hearers with the vapid, yet mischievous, disquisitions of the Judaizers or the heretics; but building all his doctrine on the divinely-attested basis of revelation. This would render him a vessel or instrument fit for the service of the divine Lord of the temple.

Next, as to his personal conduct, he is exhorted to self-denial, and progression in Christian excellence; to the maintenance of a pacific bearing and demeanour, being instructor even to the deluded and perverse. So far from being cast down by trials of this description, he is forewarned of a coming time which will be distinguished by an unprecedented developement of wickedness, and is to be ready armed for the strife.

3. 1. St. Paul reminds him of his own experience, as

a veteran warrior in the conflict with evil. Every servant of God must be prepared for it. Timothy solemnly urged to inviolable constancy to the truth revealed in the scriptures;—their inspiration and perfect sufficiency for Christian edification and ministerial usefulness;—to diligence in preaching; and to the putting forth of a resolute antagonism against every indication of the approaching apostasy. The apostle himself had a presentiment of the close of his own career, and a full assurance of glorification from the final Judge. He expresses an earnest desire that Timothy would visit him at Rome, (probably wishing him to be present at his last day). Forsaken by Demas, and deprived, by their various missionary duties, of the presence of the other evangelists, he longed for the solace which would be afforded by the conversation of his well-tried friend, and the intellectual refreshment derived from the books which he asks him to bring. Caution against an adversary. Gratitude for past mercies, and an uplifting of the heart in confidence of the last victory.

THE EPISTLE TO TITUS.

THIS pastoral appears to have been written shortly after St. Paul's release from his *first* imprisonment at Rome, and, like the first to Timothy, was probably sent from Nicopolis.

1. The inscription sets forth the origin and purpose of the apostleship; thus scaling the precepts now to be delivered with a superhuman authority.

Titus is reminded of the end for which he had been appointed to reside for a time as evangelist, or vicar of the apostle, in Crete; namely, to give, as his properly commissioned co-adjutor, completeness to the church-order of the believers there. The qualities of a presby-

ter stated, negatively and positively. The notoriously vicious character of the Cretans, and the insidious agencies of antinomian and Judaizing teachers among the early flock in that island, demanded that Titus should ordain to this charge only men remarkable for their virtues, wisdom, and resolute courage. In these circumstances it behoved the evangelist himself to give in his preaching a distinguished prominence to the moralities of the gospel, and to urge upon the aged and the young, upon servants and subjects, the relative duties of their several stations in life.

2. This practical developement of the social virtues is a necessary consequence of the right reception of the truth as it is in Jesus. Redemption itself does not accomplish its objects in us, but by delivering us from sin, and sanctifying us to the service of God. This delightful transformation had already been effected in some whose former state was one of ignorance and folly, of enslavement to sin and hateful depravity; but who were now the subjects of the Holy Spirit's regenerating work, and were living in the enjoyment of the peace and hope of the forgiven children of God. Hence the doctrine of the natural relation of good works to true faith is incontrovertible in itself, and indispensable as well as advantageous to every Christian community.

Cautions given against trivial controversies. No intercourse between the faithful and a confirmed heretic. Minor directions, and the concluding wishes of the friend and the apostle.

THE EPISTLE TO PHILEMON.

PHILEMON was a Christian of Colosse. The letter was written from Rome, in the ninth year of Nero, A.D. 65.

Commendation of Philemon's personal religion, his faith, love, and beneficence; the knowledge of which gives the greater confidence to the writer in his intercession for Onesimus; intercession for which he would not substitute apostolic command, but would offer it on the behalf of the repentant and converted slave by affectionate entreaty. The change effected in Onesimus by the renewing and adopting grace of God had rendered him a man of moral worth, and entitled him to the kind consideration of his once-injured and offended Master. St. Paul begs the latter to feel on that subject as he did; pledges himself that Philemon shall lose nothing by the past misconduct of Onesimus, (though this is done not without a delicate allusion to the spiritual obligation of Philemon to himself,) and expresses his utmost trust in the affection of his friend for the full concession of this request. The letter concludes with an intimation of an approaching visit from the apostle, who entertains hopes of his speedy release from (his first) captivity at Rome.

THE EPISTLE TO THE HEBREWS.

THE authorship of this profound and beautiful discourse has been a subject of voluminous discussion. But, with all deference to the learning and ability which have been employed to invalidate the common opinion that assigns it to St. Paul, I confess that nothing on that side has succeeded in rooting out the early sentiment of my mind, that the pen of inspiration which traced these sublime teachings was held by the hand of the great apostle. With no inclination to review this controversy, we may just mention, as apposite to the present work, that the Syrian Fathers, with whom the Epistle to the Hebrews was in high estimation, always considered it to be the production of St. Paul; and the Peschito, as we see,

included it in its canon. The early and intimate communication between the churches of Palestine and Syria, will give a peculiar importance to the views entertained by the latter, both as to the authenticity and authorship of this part of the New Testament.

Addressed at first to the Hebrew Christians in the Holy Land, the treatise might have been written in Aramaic, and translated subsequently into Greek either by the original author, or by some man of the apostolic school.

To fortify the tried believers of Judea, who were exposed to great temptations from the old associations of their ancestral religion, and from the hatred of their unconverted countrymen to the faith of Jesus, and to obviate as well the prejudices which were hindering many of the Jewish people from embracing the gospel, the apostle, in the dogmatic part of the discourse, shows the divinity of the Christian religion as a mediatorial dispensation of the divine government, to which the merely preparatory system of Judaism was to give place for ever. The old dispensation, ushered in by the ministry of angels, and promulgated by a human mediator, exhibited only a succession of emblematic sacrifices, offered by an imperfect and transient priesthood. But in the new economy we behold the administration of One who is more excellent than the angels, being himself the brightness of the glory of the Divine Essence; a Mediator not merely human, as Moses, who acted only as a servant; but divine in his nature, and ruling over the house of God as the Son; a great High Priest, who fulfilled in reality all which the ministrants at the Aaronian altars performed but in symbolic show, and who now saves to the uttermost all who come unto God by him.

1. The glory of the Lord Jesus Christ. He is the begotten Son of God; the representation and resplend-

ence of his being and perfections ; the Creator, Upholder, and Possessor of the universe ;—yet, the Prophet-Teacher of man, the Propitiation for his sins, his Mediator at the Father's throne.

In referring to the scripture evidence on this all-embracing theme, the writer shows that the personal dignity of Jesus is represented by it as infinitely transcending that of the highest orders of created beings. Angels are but ministering spirits ; Jesus is the Son, and declared such by the Father himself, who proclaims the sovereignty in which the Saviour is arrayed both legitimate and eternal.

What a celestial greatness, then, belongs to the gospel ! It is in every sense a divine revelation ; for in it the mind of God was spoken to mankind by God himself in the person of his Son ; and, when carried forth to the world by his commissioned ambassadors, was demonstrated by the miraculous manifestations of the Holy Ghost. How then ought we to hear it ? And, if it brings us the sole proffer of salvation, who can escape that neglects it ?

2. Angels are not rulers in the economy of grace, [either in its present stage of developement, or in its future consummation, when the universe is renovated. (Isai. lxxv. 17 ; 2 Peter iii. 13 ; Rev. xxi. 1.)] That prerogative is held by Jesus. The objections levelled against his divinity by the Jewish unbelievers, as that he was a man, (compare John x. 33 ; v. 18 ; vii. 27,) destitute of secular dominion, (Dan. vii. 13, 14 ; ii. 44 ; Mark xv. 31, 32,) and subjected to suffering and death, (John xii. 34,) are shown in this and the following section to be without a basis. From Psalm viii. we are taught that the Messiah was to be humbled, as well as constituted the proprietor of all. In the history of Jesus they had seen the spectacle of his abasement and the dawning of his media-

torial glory. Besides, his sufferings were connected in the purpose of God with our salvation, which required a oneness of nature in the Redeemer and the redeemed; a reality foreshown in the Messianic oracles.

3. He could release us from the dominion of death, only by coming under it; and for this end he took our nature with its capability of dying. He did not assume the angelic, but the human, nature, with its liability to temptation and suffering, that he might expiate sin, and be an object of confidence to his people as a merciful and sympathizing High Priest.

The author now reverts to the prophetic-mediatorial office of Jesus as the Apostle, as well as the Priest, of the new dispensation, (the in-bringing of which involved the abolition of that founded by Moses). But, in thus abolishing the old and introducing the new, Jesus had acted with a fidelity like that which Moses displayed in the establishment of the former; yet with this difference, that the agency of Moses was that of a servitor, himself a member of the great domestic establishment, whose interests he arranged; while Jesus acted as the Son of God, possessed of the prerogatives of the Creator and Lord of all. They are now reminded of the necessity of apprehending and holding fast their personal interest in the work of Christ by persevering faith. To neglect this, notwithstanding our privileges, is to be reprobated; for, without respect of persons, the uttered decree of God has excluded the unfaithful from the everlasting rest. In laying this threatening to heart, we see the need there is of being watchful.

4. In reading this section we should keep in mind, (1.) That the natural posterity of Abraham typified the saved people of God. (2.) That Canaan was an emblem of the heavenly inheritance. (3.) The promise of Canaan to Abraham's natural descendants involved and signified

the guarantee of the better country to his spiritual children; *κατὰ διάνοιαν*, it was the evangelism of an everlasting rest for the church. Accordingly, the apostle here shows, that though such of Israel as believed and obeyed under Joshua had entered on the enjoyment of Canaan, there yet remains another and a better rest for the spiritual Israel, the true people of God; a rest which is made known and proffered to us through the gospel. But as the unbelievers in the wilderness fell short of Canaan, so the faithless will be excluded from the heavenly country. These truths enforce the exhortation to vigilance and steadfastness.

In appealing to the divine oath which excluded unbelievers from the rest of God, he remarks, that it could not refer to the rest of the sabbath, because they were in possession of it already; the sabbath having been instituted from the creation.

And from the reiteration of the same oath by the Holy Spirit in the time of David, when the natural progeny of Abraham had been long ago introduced by Joshua into the quiet possession of Canaan, he shows that there yet remained a rest for the spiritual Israel, of which the earthly sabbath, and the repose enjoyed in Canaan by Israel after the flesh, were only shadows. This celestial inheritance is enjoyed by the blessed who have ended the toils of probation, and have ascended to the fruition of a repose like that of God.

We are to beware, then, of an incredulity like theirs who fell in the desert, and who could not enter the natural Canaan because of their unbelief. The same state of mind which shut them out from Palestine will exclude us from heaven. Nor are we to forget that our fitness for the great inheritance will be decided by the high requirements of the revealed word, and by a Judge who is omniscient and supreme.

The motives to perseverance are strengthened by recalling and amplifying the truth, (laid down in the first paragraph of the third lesson, chap. ii. 17, &c.,) that in the incarnate Son of God we have a sympathizing Friend and faithful Saviour. We are to lift our eyes to the heavenly places, and, beholding a glorified High Priest alive to the necessities of his people, are to apply to him with the full confidence of faith for the help we continually need.

Our own intimate interest in the subject being thus established, the apostle proceeds to unfold at large the great characteristics of our Lord's priesthood, in the divinity of its origin, its peculiar nature and denomination, its perfection, oneness, effectiveness, and perpetuity; the doctrinal representations of these magnificent topics continually germinating with soul-awakening suggestions to gratitude, confidence, and fidelity.

General statement on the nature of the sacerdotal office. Application of it to Jesus, who was invested with the priesthood by the decree of the Father. Testimonies. His excellent qualification for it. He entertains a perfect sympathy for the afflicted, having had himself the deepest experience of mental anguish, physical suffering, the terror of death, and the toils of human probation. But, with this indefectible compassion, he possesses an unbounded power to deliver and to bless. He has been clothed with the divine prerogative to save, and to govern whom he saves. Thus we find in him, in reality, that solitary, supreme, and royal priesthood, which Melchisedek of old set forth in transient adumbration.

6. In opening the typical signification of Melchisedek's priesthood, the apostle finds himself at a disadvantage from the inaptitude for such studies in some to whom he was writing. They had not faithfully cultivated the precious knowledge of the truths veiled under many of

the phenomena described in the Old Testament. He exhorts them to labour after maturity of Christian insight. He who makes progress will not recede. Growth in grace and knowledge is necessary to prevent apostasy, from which, when fully reached, there is no return. The backslider is on his way to a fiery end. Yet, of these Hebrews had the apostle good hope; but it was needful they should be in earnest. How glorious our encouragement to perseverance! The consummate beatification of the faithful is a certainty pledged by the oath of God. This is a supporting principle, the validity of which has been displayed in the entrance into heaven of Jesus our Priest and Representative.

7, 8. From what is made known of the mysterious priest-king of the patriarchal dispensation,—as, that he held a sacerdotal relation to all the worshippers of the most high God, that is, had an universal priesthood; that he was a royal person, a king as well as priest; that in the glimpses of him given in scripture he is seen standing alone, in an isolated personality, separated from the rest of men as to race, parentage, or genealogy, exercising a sacerdotal function which was independent of lineal qualifications or human authority, and sustained, not for a defined term of years like that of the Levites, but permanently, with a life of which there is no recorded commencement or termination; moreover, that he received the homage of Abraham himself, who was blessed of him, as the inferior is blessed of the greater; and, finally, that this Melchisedek was the appointed type of the Messiah as the Son of God and our everlasting High Priest, as is shown by the expressions of the divine oracle in Psalm cx.;—from all these particulars the apostle elucidates the superiority of the royal priesthood of Jesus to that exercised by Aaron, and proves as well its perpetual duration.

The virtual and actual abolition of the Aaronian ministry and ritual follows, as an inevitable consequence. If this divine Messianic Priest is of another order and another tribe than theirs, it is evident that they were not intended in the purpose of God to be either exclusive or perpetual. Nor might they: for their whole system was ineffective for human salvation. Both they and their altars were to pass away like shadows, to give place to redemption in reality, and an immortal Redeemer. The peculiar solemnity of his instauration to the priesthood by the divine oath, which ever gives the imprint of changellessness to the subject of it, demonstrates the superiority of the COVENANT of which he is the sponsor, to the Levitic dispensation, under which the priests were constituted without an oath. They, too, acted in long succession, by reason of the decays of nature and the doom of mortality; but our One High Priest ever lives, and lives to save for ever. He saves all who come to God by him, perpetually interceding for them. To the vision of faith he is revealed in a blaze of personal splendour, sinless, supreme, divine in nature; and as Mediator, perfect for evermore.

9, 10. The exaltation of the Lord Jesus at the right hand of God, (chap. i. 3,) the apostle regards as a chief or all-comprising evidence of the excellence of his priesthood. It demonstrates the acceptance of the sacrifice offered by him for the human race. The scene of his ministration is worthy of the perfection of his work; he is our Pontiff in the heavenly temple. His priesthood implies, of necessity, the presentation of a sacrifice. This could not have been performed in the temple on earth, as the Aaronic institutions which had been ordained by God himself would have prevented it. If, then, the divine oath has been fulfilled, and Jesus be a Priest, he must have presented a sacrifice in heaven, that,

namely, of which the oblations offered in the terrestrial courts were divinely-appointed symbols.

Again : there was a representative relation between the services of the Levitical priests and the dispensation of which they were the ministers. In like manner the ministry of Jesus is exponential of the new covenant. But as the former system was virtually annulled by the prophetic announcement of another which was to succeed it, the admission of its inefficiency is inevitable ; while the inspired notices of the covenant by which it was to be displaced, by describing it as assuring a complete provision for the illumination, pardon, and sanctification of mankind, array it in all the characteristics of consummate excellence. So, the services of the Levite priests were of necessity defective and transient ; but the ministry of Jesus has a dignity proportionate to the grandeur and perfection of the covenant of which he is Mediator. The very name of the **NEW covenant** which God had given in their own scriptures (Jer. xxxi. 31) to the Messianic dispensation, would be sufficient to convince the unprejudiced of the Jews, that the abolishment of Mosaism had been pre-appointed by the Almighty. But its abolition implied its inherent defectiveness.

The proposition (chap. viii. 4—6) is now amplified. Picturesque details are given on the economy and apparatus of the tabernacle. The holy of holies, the scene of the especial presence of God. This shown to have been inaccessible to mankind in general under the former dispensation. The high priest himself was prohibited from entering it except on the day of atonement, when he went to present the memorial of expiation for his own sins, and those of the people. The tabernacle and its sacrifices, a passing delineation of the great work by which the true High Priest, by the sacrifice of himself, and his entrance into heaven, has wrought out the bless-

ings of eternal redemption. And as the inferior and typical animal sacrifices availed for a ceremonial cleansing of the Jewish votary, so the essentially sinless and divinely-offered sacrifice of the Messiah must be abundantly efficacious for our inward cleansing from sin, and our entire sanctification to the service of the living God. To accomplish so wondrous a redemption, and thereby to prepare the faithful for this imperishable blessedness, was the great purpose of his mediatorial undertaking.

11. But this must be accomplished by his DEATH. Sinners can only be restored to the favour, service, and presence of God, by an adequate expiation. The economy of mercy to our race is based upon redemption, and the covenant ratified by that matchless sacrifice whose blood is at once the price of our ransom, the satisfaction for our guilt, and the medium by which the covenant itself becomes BINDING. Jesus the Lamb of God is the victim by whom the covenant has been so ratified. Of this transaction the blood-sprinkling at the inauguration of the terrene Levitical system was a foreshowing. That system was rendered valid for its defined ends by the sacrificial blood of inferior creatures. But the dispensation of grace which actually saves, and brings us to heaven, has its validity from a sacrifice costly beyond thought, the immeasurably-precious atonement, through the one offering, once for all, of the one only High Priest who is now in heaven, and who will again appear, not to suffer for sin, but to consummate the salvation of his expecting people.

12. The merely-emblematic nature of the Jewish system is proved from the ineffectiveness of its provision for the actual and conscious remission of sin. The repetition of the sacrifices at those altars betrayed, in those who perpetually had recourse to them, an abiding sense of unforgiven guilt. Such offerings had not, and could

not have, the nature of a moral expiation for sin. But the death of Christ was such an expiation in reality. Of these truths there had been a standing testimony which, for ages before the Messiah, had announced the virtual abolition of the first and figurative system, and the pre-appointed establishment of the dispensation of grace, with its real atonement, and all-sanctifying results. At the altars of the tabernacle and temple the services of the priesthood were incessant; "they *stood* and ministered daily:" but Jesus is *enthroned* at the right hand of God, having by one all-availing expiation secured the triumphs of his cause, and provided for the full and endless salvation of the faithful.

13. If further confirmation were required, we have it in the decree of God attested by the Holy Ghost, (Jer. xxxi. 33,) that in the days of the covenant of which Messiah is the Mediator, his people shall be both forgiven and inwardly sanctified. But the enjoyment of blessings like these must demonstrate clearly such a complete reconciliation through the immanent efficacy of Christ's one atonement as to render additional sacrifices for ever unnecessary.

Here the strictly dogmatic portion of the discourse terminates, and the inspired teacher advances to those practical lessons of admonition and encouragement with which the whole subject is so powerfully replete. We are to improve the ineffable privilege of access to God through the Mediator; to persevere in our religious profession, and, with heartfelt convictions of the approach of eternity, to be actively solicitous for the promotion of one another's advancement in the Christian life.

14. For him who apostatizes from Christianity there remains no hope of salvation; there being no other atonement for sin possible than that which he has voluntarily renounced. [This awful passage should be studied

in connexion with the parallel one in section 6.] The Hebrew believers are exhorted by the retrospect of the past, and the stirring anticipations of futurity, to maintain their faithfulness till the supreme hour.

15—18. Perseverance will be the effect of FAITH, which anticipates the blessed future, and substantiates already what is as yet unseen.* This has been the principle (which reposes upon the omnific will of God, the invisible Cause of all visible existence) that, through all the ages of time, has invigorated the servants of the Lord for the highest enterprises, or sustained them in the most painful discipline. To show us this, is one purpose of the testimony which the scripture gives of their trials and triumphs.† But if, under the disadvantages of the gloomy ante-Messianic times, and in exposure in many cases to the most formidable difficulties and opposition, these heroes of faith maintained their steadfastness, how much greater is our encouragement, who in the manifestation of the Redeemer's kingdom have in fulfilment what they held only in promise! [Apostasy on our part would display a heinousness of guilt and disgrace possible only to such as we, whose privileges are so much greater than those enjoyed by our predecessors.] We have the same

* "For while those things which are in hope appear to be without real existence, faith gives them subsistency; or, rather, does not give them, for it is in their own nature: for example, the resurrection is not present, nor is it in subsistency; but hope gives it subsistency in our mind. This is the subsistency of things hoped for."—CHRYSOSTOM *in loco*.

† "The very same manner of religion which Abraham followed is practised now by Christians.....One and the same way of living is common to us who have our name from Christ with them who of old sincerely served God and were so dear to him. Hence that perfect rule of religion which hath been delivered to us by the doctrine of Christ is neither new nor strange; but if we speak the truth, the first, the only, and the true one."—EUSEBIUS, *Hist. Eccles.* lib. iv.

end to achieve, but greater power to effect it. Both they and we form one communion, developed under dispensations of grace which shine with increasing splendour to the perfect day.

Let us then imitate the persevering faith of those who have already won the prize, and who are now the spectators of our triumph or defeat; above all, looking to Jesus, who is not only the author and perfecter of our faith, but the exemplar for its patient and soul-possessing exercise.

19. Nor shrink from the test, even if it come in the form of utmost suffering. In this resolute temper of soul, the ordinary trials of life will cease to surprise us. Besides, we should look upon the present state as one of discipline. The government of God over the church is parental; and if we count it our highest interest to be numbered with his children, let us not murmur at the salutary treatment which children require from their fathers, remembering the benefits by which it will be followed.

20, 21. Thus, instead of relaxing, we will prepare for further effort. Our safety lies in progression; and to trifle with the privilege of our heavenly birthright, is to endanger the loss of it for ever.

As we read, there opens to our view a magnificent panorama of the glorious realities of the New-Testament state, as against the dark back-ground of the Sinaitic dispensation. This vision comes before us to admonish us, that the greater the excellency of the Christian covenant, the more fearful will be the consequences of rejecting it. They who refused Moses perished. How much greater the perdition of those who withdraw from Christ! The introduction of the Mosaic dispensation partially changed the aspect of the world; but the final dispensation of the Messiah is destined to effect its entire and

permanent renovation. We who have been permitted to enter on the privileges of this last economy of grace, must hold fast our interest in them in the service and fear of a holy and sin-avenging God.

Practical exhortations; fraternal love. Hospitality. Sympathy with the afflicted. Chastity. Contentment. Confident trust in Divine Providence. Imitation of the saints who have finished their course. To us Jesus is what he was to them, the immutable Saviour.

22. Be steadfast in the truth. Do not tamper with the ceremonies of an abrogated Judaism. Let us be willing to suffer shame for our fidelity to Jesus, and, while aware that our soon-to-be-ended pilgrimage is bringing us to an imperishable inheritance, we shall cherish a cheerful spirit of faith and hope which ever offers its eucharistic sacrifices of praiseful words and beneficent acts to the Father through the Son.

They are counselled to avail themselves of the instructions of their stated pastors, and to be conscientiously observant of the discipline of the church. Both pastors and people are living for a great account. In conclusion, the writer entreats their prayers, and pours forth the ardent wishes of his soul for their welfare in a benediction of impressive grandeur.

THE EPISTLE OF ST. JAMES.

THIS is an encyclical letter, intended at first for Christian believers of the Hebrew nation who were living out of Judea. There was a propriety in this design arising from the relation sustained by the writer to the Hebrew-Christian mother-church at Jerusalem. For though there may be some uncertainty as to the author of this epistle, it is difficult to arrive at any other conclusion than that in which most men who have examined the subject have

agreed,—that he was James or Jakub bar Halphai, surnamed Zuro, the Minor, also Ahui da Moran, the brother of our Lord, and the first president or bishop of the Christian community in Jerusalem. Notices of him will be found in Matt. xiii. 55, 56; Mark vi. 3; xv. 47; compared with John xix. 25; 1 Cor. xv. 7; Acts xv. 13; Gal. i. 19; ii. 9, 11; 1 Cor. ix. 5.

The epistle is supposed to have been written by him shortly before his martyrdom, which took place at Jerusalem, about A.D. 62. The character of this discourse is ethical and axiomatic; it elucidates and enforces the moral virtues, and will be always valued by the church as an inspired exposition of some of the leading duties of human life.

1. He, who was himself approaching martyrdom, here exhorts his Christian brethren to the maintenance of a cheerful submission to the divine will in their present trials, and a steadfast regard to the perfection which was before them. He points them to the source from whence, through believing prayer, the grace they needed would be bountifully conferred. The poor are bidden to rejoice in the dignity to which salvation had raised them, and the rich reminded of the instability of worldly greatness; while such of them as had suffered the loss of their possessions for the gospel's sake, are told of the crown that awaits the confessors of the Lord. He then cautions them against an error to which some had been exposed from intercourse with heretical Jews, or Heathen sophists,—that the Deity is the author or instigator of sin; showing them, on the contrary, the real origin, the tendency, and the doom of sin, in any man. As for God, his way is perfect. So far from being the author of sin, he is the Father of lights, the cause unchangeable of all good. He can sanctify, but not deprave. The regenerate have been renewed by him, to be made the most

excellent of his creatures. St. James now gives directions for the profitable reading of the word, and exhorts them to the practice of it.

2. He cautions them against worldly respect of persons either in their church-courts or their religious assemblies, by despising the poor, and showing a servile partiality to the rich, as such. This would interfere with their integrity, lead to the violation of the divine law, the incurment of guilt, and condemnation at the tribunal of God.

3. Virtuous practice inseparable from true faith. A man's expressing his assent to the truth of revelation, and *saying*, "I have faith," is not of itself a realization of the scripture character of a believer. True believers have been always known by their obedience, [it being of the nature of genuine faith to work by love]. A mere theoretic credence which has no hold upon the heart, and no spontaneous and operative manifestation in the conduct, is no more the faith with which the gospel connects the promise of justification than a corpse is a man.

4. Be not too prompt to undertake the office of the public teacher. Exercise habitual control over the tongue. The bitter words of invective and contention can never come from a heart imbued with Christian dispositions. Where the latter are not found, a profession of Christianity is a lie against truth. The good man, under the inspiration of a celestial wisdom, makes peace in others, and enjoys it in himself.

Factional strifes in the church, as well as wars in the world, are the fruit of human depravity. They shut heaven against the voice of prayer, and perfect the alienation of the mind from God. [There is, probably, a strong allusion here to the distracted condition of Jewish society at that time, both in and out of Palestine. Compare JOSEPHUS, Wars, book ii. chap. 17, 19, 21.] The

humble and devout have so much the greater cause to adore the grace which has made them what they are.

5. Exhortations founded upon the foregoing precepts. A reverential acknowledgment of the divine will must give a tone to all our plans of action, for a fatuity of which we are so entirely ignorant. The duties here enforced are so plain, that they who neglect them are without excuse.

An alarm to those of the rich who were living disregarding of the laws of equity and temperance, the slaves of sensuality, and the persecutors of the righteous. The persecuted fortified in the patience of hope, and cautioned against tempers which would not only tend to mutual discouragement here, but bring condemnation at the coming of the Judge. Remember the trials and victories of the ancient saints. Not only avoid profaneness of speech, but cultivate a truthful and religious simplicity in conversation. Advice to the prosperous, and to the sick. Members of the church are to avail themselves of mutual counsel, and the privilege of intercession, keeping in mind the power of prayer, and the mighty interests involved in the conversion and salvation of the soul.

THE (FIRST) EPISTLE OF ST. PETER.

THOUGH an extensive tradition regards the "Babylon" from which this epistle was dated, (sect. 7,) as Rome itself, under a figurative appellation, yet weighty considerations render it more likely that the place whence St. Peter now wrote was no other than Babylon in Assyria. This celebrated city, immensely fallen indeed from its ancient grandeur, was, nevertheless, at the time (about A.D. 60) the home of a lingering population, of whom a large portion were Israelites. (See JOSEPHUS,

Ant. lib. xv. cap. 2.) Hard by Babylon were the cities of Seleucia and Ctesiphon, where Christianity won some of its earliest victories. The "apostle of the circumcision," who was probably labouring in those days among the people on the banks of the Euphrates, wrote this circular to the persecuted believers, whether Hebrew or Gentile, in the various provinces of the Lesser Asia.

1. While the terrors of persecution were thickening around these followers of Christ, they are called to look heavenward. The world was a scene of hostility; but they had an inheritance on high. Their tried faith already enabled them to triumph. They would find in blessed experience the great salvation which the Redeemer had procured by his sufferings, the prophets had been inspired to announce, and angels intently survey. They were, therefore, to hold themselves in immediate preparation; to seek to be sanctified; to live in the spirit of sojourners cherishing the faith and hope of the divinely redeemed, and loving one another as partakers of the same regenerate nature.

2. Hence it would be necessary to divest themselves of all remaining dispositions of the carnal mind; and having already tasted the beginnings of salvation, to aspire to the perfection to which they had been called in Christ, as the priesthood and church of the living God.

3. They were to rise above the dominion of sensual passions, which are always incompatible with the true welfare of the soul; and, being surrounded by the Heathen, who regarded them with eyes of prejudice and hatred, to look to it that nothing in their conduct or conversation should warrant the calumnies and accusations of disloyalty to the government, and vicious practices of life, which they so commonly circulated against them. On the contrary, they were to make manifest the beautiful morality of the gospel in their social rela-

tions, bearing up under their unjust sufferings with a temper like the Divine Martyr himself.

4. Counsels to wives and husbands, and to the members of the church in general, on unanimity, sympathy, kindness, gentleness, and patience. In returning good for evil, the Christian is blessed. He has the benediction of a special providence, and is happy even if called to suffer.

5. Having shown how the believer is to comport himself with the adversaries of the faith, St. Peter, to encourage them in the hour of trial, refers again to the example of Jesus, who suffered in the flesh, and was then exalted at the right hand of God; and also to the case of Noah, who was saved with his household while the world of the ungodly perished; (compare 2 Peter ii. 5, 9;) in connexion with which topic he affirms, that it was Christ who, by his Spirit, preached to the antediluvians in the years preceding the deluge; and that the waters on which the patriarchal family were saved were a type of baptism, which, to caution us against trust in it as a work, he reminds us is not a mere external washing, but the exponent of a genuine self-consecration to God.

Reverting to the example of Jesus, he exhorts them to become imbued with the mind that was in him, and to be willing to die for the truth. For he who has attained this state, accounting himself dead, is emancipated from the tyranny of sin, and henceforth lives to God. The sensual world has already had too great a portion of our life. It becomes us now to be finally separate from those who are dead in sins, regardless of the opinions they form of us. As for them who are thus passing without thought to their last account, they had been left without excuse by the gospel which had now been preached. Wherever this has been done, men who persist to live after the flesh will meet with a more condign

judgment; while they who obey it shall live for ever with the Lord.

6. But, whether saved or unsaved, the end comes to all. Let us be prepared: and let the interval be sanctified by charity, beneficence, and the improvement of the various gifts and graces we have received to the glory of the great Donor. Now, again, the apostle, in yet more serious terms, addresses himself to fortify the courage and enduring power of a people over whom the thunder-clouds of persecution were gathering blackly. He lifts up their view to the glory and blessedness which await those who suffer for Christ, and with him. But if an all-just God appoint or permit even his servants to suffer now, what woes are in reversion for his enemies!

7. A charge to the presbyters: their duty and their reward. To the flock: to cultivate a teachable disposition, the spirit of meekness, and a tranquil dependence on the care of the Almighty; to be vigilant against the tempter, and steadfast in the faith. He combines and concludes these admonitions with the expression of his confident hope of their final salvation.

THE (FIRST) EPISTLE OF ST. JOHN.

THE First "Epistle" of St. John is not, in the usual acceptation of the term, a letter addressed to some particular community, but an inspired treatise, theological and practical, intended for the edification of the Christian church at large; yet, with the special design of warning the disciples of that early time against those incipient heresies which were soon after classed under the common name of Gnosticism.* The date of the composition is

* See MOSHEIM, "Commentaries," cent. i. sect. 60; NEANDER'S "Church History," sect. iv.; GIESSELER, div. ii. cap. 2; HAGENBACH'S "History of Doctrines," vol. i.

unknown; but the majority incline to the opinion that it was just previous to the destruction of Jerusalem. Many respectable critics, however, argue, that the apostle must have written it as late as A.D. 90, or even 96, nigh upon the close of his long and eventful life.

1. It appears from Irenæus, (A.D. 167,) that the Gnostics accused not only the presbyters of the latter part of the first century, but the surviving apostles themselves, of having adulterated the primitive doctrine of Christ by legalist commandments of their own. *Dicentes se, non solum presbyteris, sed et apostolis superiores, sinceram invenisse veritatem; apostolos autem admiscuisse ea, quæ sunt legalia Salvatoris verba; se incontaminate et sincere absconditum scire mysterium.** But St. John sets out by affirming the contrary; declaring that the doctrine which he and his brethren then preached was that which was from the beginning, and which they had learned by personal converse with the Son of God; (compare chap. ii. 7, 13, 14, 21;) and that the present discourse was designed to confirm them in, and lead them to, the happiness to be enjoyed by the soul in the full experience of the truth. At the same time he condemns the error of those Gnostics, known in after days by the name of Docetæ, that the humanity of the Saviour was not real, but phantasmal, by adducing the personal testimony of himself and the other apostles, that they had not only had visual but tangible evidence of the reality of the Lord's incarnate nature. And whereas the foundation of all our happiness is the knowledge of God as revealed in Christ, he elevates the mind to the contemplation of the immanent glory of the God whom they adored as infinitely holy, incorruptible, and blessed; and then shows that man, redeemed and sanc-

* *Adv. Hæres.* lib. iii. cap. 2.

tified, may have communion with him, and that there is no other communion with the Deity than that which makes us holy and happy. Nor is this a doctrine which tends to drive sinners to despair; for the same gospel which reveals the sanctity of God, proclaims as well his redeeming love, and brings before us an effectual provision for the pardon and renovation of all who know and confess their sins. The genuineness of our knowledge of a sin-forgiving God will become apparent in our obedience to his law; for union with Christ by faith has its natural and necessary manifestation in conforming our conduct to his own.

2. The heretics, as already said, charged the apostles with adding new commandments to the Christian system, and thus introducing the legal element into the gospel: but the venerable writer here asserts, that the comprehensive commandment, to love our neighbour, enforced by him, was the same which the disciples of Jesus had had from the beginning; the same, indeed, which had been binding on the church of God in all past ages; though, considered in relation to the superior light of the Christian dispensation in which its amplitude and perfection were more clearly revealed, it might be called a new commandment. The obligation to brotherly love is so clearly made known, that he who does not fulfil it demonstrates his ignorance of, or estrangement from, the truth; while he who loves his neighbour as himself, gives luminous evidence of establishment in the renewed life. This precept he knew would commend itself to all the faithful;—to those of long standing, who would recognise it as the voice of Christ; to others, who, though not elders in the church, were, nevertheless, confirmed and vigorous in the habits of holiness, and who, having overcome the tempter, would welcome every intimation of the divine will; and even to the recently converted, because,

having begun to know God as a Father, they would delight to obey him.

He then cautions them against the love of the world, as an antagonistic principle to the love of God, not originated by his Spirit, nor leading to him; but altogether opposed to him. Both the object of it and all who cherish it must perish. The friend of God has an immutable inheritance.

And, reminding them of the premonitions of our Saviour, that, about the time of the ruin of Jerusalem, his people would be exposed to temptation by the pretensions of false Messiahs,* the apostle, from the fact that many such had arisen, deduces the reasonable warning that the period of the Judean commonwealth had come. [It is possible, however, that, the date of the epistle being later, the phrase, "the last hour" or "time," may mean either the close of the apostle's own life, or the termination of the apostolic age; while the warnings he was thus constrained to give, as on the verge of eternity, show the solicitude he felt for the stability of the church, about to lose the last of the personal witnesses for Jesus, at a time when the foes of the truth were becoming portentously numerous.] Of these antichrists, or opponents of Christ, some were apostates. The believers to whom he was writing would know, by the teaching of the Holy Spirit, how utterly removed they were from the truth in this denial of the Messiahship and Divinity of Jesus. For themselves, their holding fast these vital realities would be the pledge of their conti-

* Greek: *Ἀντίχριστοι πολλοί*. If the preposition *anti*, signifies "in the place of," the name of antichrist will indicate a surreptitious Messiah: and in this sense the Syrian translator has understood it: he has *Messihes dagoles*, "false Messiahs." But if *anti* be taken as equivalent to "against," it denotes an opposer of Christ, whether a false prophet, an infidel, or a persecutor.

nual privileges of access to and communion with God, with its glorious result, the fruition of eternal life. Taught of God, it was for them to maintain the truth, and to see him at the last in peace.

Our obedience in righteousness is an evidence of our being the children of God by adoption and regeneration. The unspeakable love displayed in our investiture with this majestic privilege. The world, indeed, does not recognise the dignity of the Christian, because it knows not Christ.

3. The glory in reserve for the sons of God is as yet incomprehensible. Admitted to his revealed presence, they will be made to resemble him. The hope of this stirs us up to seek perfect purity. In this simple light of truth, the state of every one who works iniquity becomes too apparent to be misunderstood. The train of remark here bears on that doctrine of the early heretics, that to the true Gnostic, or man who knows God, all actions are free, and none sinful. (Compare Rev. ii. 6, 15.) St. John shows that he who lives in sin does *not* know God. He is of Satan. The design of redemption is to save us (not only from hell, but) from sin itself. The Son of God was manifested, not to procure us a liberty to sin, but a liberation from sin, and to abolish both itself and its consequences.

As it is the character of the children of Satan to live in sin, so it is the character of the sons, the begotten ones, of God, that they do not work sin. This is a divine test. From the universal proposition concerning righteousness in general, he then descends to a particular branch of it, the love of our neighbour; and concludes the topic here by showing the blessed fruits of this practical religion: we give a decided testimony to the truth before others; we receive an assurance which emboldens

us for the coming of the Judge; we have power to pray effectually; we are the objects of divine protection; we enjoy the presence of God and the witness of his Spirit.

4. They are admonished against the Gnostic teachers who affected to speak by immediate inspiration, and yet affirmed that the incarnation of our Saviour was only visionary. St. John makes the reality of the incarnation a test by which such men should be known. These heretics, by the licence they gave to vice, had the world on their side; nevertheless Omnipotence was with the Christians. But few comparatively in number, they should love one another the more. Thus would it be if they were born of God, for GOD IS LOVE. The resplendent proof of this truth in the gift of the Saviour.

5. Our having been the objects of the same divine love should inspire us with mutual affection. His love to us all renders ours to one another obligatory; and our love to one another fulfils one of the great purposes of his to us. We are then united to him and to one another. Of our union with him his Spirit gives us the assurance, and we are thus qualified to become personal witnesses to the truth of human redemption. Confession of Christ always accompanies true faith and love. Our love will become perfect if we persevere in the faith. Perfect love gives us a full preparation for the judgment-day, because it will have made us like Christ. By consequence, they who enjoy it have no fear. Yet are these most blessed results dependent upon our first recognising by faith the love which God has already had for us. He then reverts to the practical proof of all, our love for one another.

6. Another argument for brotherly love is deducible

from the affinity which subsists among true believers as the partakers in common of a regenerate life. They are alike begotten by God. Such charity is in fact inseparable from and demonstrative of love and obedience to God. Obedience is natural to the regenerate. The principle of faith enables them to overcome whatever is opposed to their allegiance to Jehovah.

The apostle now enlarges on the doctrine of faith. He lays down the grand truth which faith apprehends as its subject, namely, that God hath given us eternal life in his Son. He draws a startling consequence from it. He gives a more specific and vivid description of the Redeemer our life, as coming and dying in the flesh; the water and blood which issued from his pierced side upon the cross, having demonstrated at once the reality of his incarnation, and the certainty of his death. He further points out the modes of attestation by which the Saviour and the salvation which is in him have been declared to mankind: by the Holy Spirit, through the gospel, preached and written and miraculously authenticated as a divine revelation; by the perpetual memorials of baptism and the sacramental supper; and by an interior witness borne by the Holy Ghost in the hearts of true believers. In conclusion, he affirms the object contemplated in the treatise;—to elucidate the evidences by which they might have a comfortable assurance of salvation, and to contribute to their perseverance.

One of the present benefits of Christian faithfulness is liberty of access to the throne of grace, and the privilege of asking with confident expectation the blessings promised to the people of God.

The precept which follows seems peculiar to the apostolic age, the dispensation of miraculous powers; among these, the healing of the sick in answer to prayer had a place. (1 Cor. xii. 28; James v. 14.) There might be

instances in which the body was doomed to death on account of some particular sin ; in which case intercession would be unavailing, and the healing power be withheld. But he in whom the regenerate nature is perfected, sinneth not. The church arrayed in these supernal characteristics, dwells apart from the world in a region of light, where God manifested in Christ is All in all.

END OF THE PROLEGOMENA.

THE

APOSTOLICAL ACTS AND EPISTLES.

FROM

THE PESCHITO SYRIAC.

THE

ACTS OF THE APOSTLES.

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THE BOOK OF THE ACTS:

THAT IS,

THE HISTORIES OF THE BLESSED APOSTLES,

COLLECTED BY THE HOLY MAR LUKOS THE
EVANGELIST.*

I.

THE former writing, O Theophilus, I wrote concerning all those (things) which our Lord Jeshu Meshiha began to do and to teach, until that day in which he was taken up, after that he had instructed¹ those apostles whom he had chosen by the Holy Spirit: to whom also he showed himself alive, after he had suffered, with many signs, for forty days, appearing to them, and discoursing on the kingdom of Aloha. And when he had eaten bread with them, he directed them that from Urishlem they should not remove; but await the promise of the Father, which, [said he,] you have heard from me. For

* The titles vary. That here given is Walton's.

¹ Or, commanded.

Juhanon baptized with waters, but you shall be baptized with the Spirit of Holiness after days not many.

But they when assembled asked him, and said to him, Our Lord, at this time wilt thou restore² the kingdom to Israel? He saith to them, This is not yours to know the time or the times which the Father hath reposed in his own authority: but when the Spirit of Holiness hath come upon you, you shall receive power to be made unto me the witnesses, in Urishlem and in all Jehud, and also among the Shomroyee, and unto the confines of the earth.

And as these he said, while they beheld him, he was taken up, and the cloud received him, and he was covered from their eyes. And while they looked to the heavens³ as he went, two men were found standing with them in white vestments; and they said to them, Men, Galiloyee, why stand you looking to the heavens?³ this Jeshu who is taken up from you into the heavens will so come as you have seen him ascend into the heavens.

And afterward they returned to Urishlem from the mount which is called the place of Olives, which is over against Urishlem, and distant from her as seven stadia. And after they had entered, they ascended to that upper room in which were Petros, and Juhanon, and Jakub, and Andros, and Philipos, and Thoma, and Mathai, and Bar Tolmai, and Jakub bar Halphai, and Shemun the Zealous, and Jihuda bar Jakub. These altogether persevered in prayer with one soul, with the women, and with Mariau the mother of Jeshu, and with his brethren.

II.

AND in those days arose Shemun Kipha in the midst of the disciples;—now there was there an assembly of men as

² Or, return.

³ Into heaven.—WALTON.

an hundred and twenty ;—and said, Men, brethren, it was right for that scripture to be fulfilled which the Spirit of Holiness had before spoken, by the mouth of David, concerning Jihuda, who was the leader of them who took Jeshu. For he had numbered with us, and had part in this ministry. This is he who obtained the field with the wages of sin, and fell upon his face on the ground, and was severed in his middle, and all his bowels were shed forth. And this hath been known of all who dwell in Urishlem ; and so is called that field in the language of the country Hakel-damo, the interpretation of which is, A field of blood. For it is written in the book of Psalms :

Let his habitation be desert,
And no inhabitant be therein,
And his ministry let another take.

There needeth therefore one from these men who have been with us in all this time in which our Lord Jeshu hath come in and gone out among us, which went forth from the baptism of Juhanon until the day that he was taken up from (being) with us, to be with us a witness of his resurrection.

And they set up two : Jauseph, who is called Barshaba, who is surnamed Justus, and Mathia. And praying, they said, Thou, Lord, (who) knowest the hearts of all, show the one whom thou choosdest of these two, that he may receive the part in the ministry and the apostleship from which Jihuda separated, to go unto his place.

And they cast the lots, and it came up unto Mathia ; and he was numbered with the eleven apostles.

III.

AND when the days of pentecost were fulfilled, while they were assembled all together, there was suddenly

from heaven the voice as of a mighty wind, and all that house in which they were sitting was filled with it; and tongues that were divided like fire appeared to them, and sat upon each one of them. And they were all filled with the Holy Spirit, and they began to speak in several tongues as the Spirit gave them to speak.

But there were men dwelling in Urishlem who feared Aloha; Jihudoyee, from all the peoples who are under heaven. And when that voice was made, the whole people assembled and were perturbed, because every man of them heard as they spoke in their (several) tongues. (And) they were all astonished, and wondered, saying one to another, These all who speak, behold, are they not Galiloyee? How hear we (then) each in his own tongue in which we were born? Parthoyee and Medoyee and Alanoyee, and they who dwell in the Place of Rivers,⁴ Jihudoyee and Kapadukoyee, and of the region of Pontos and of Asia; and from the land of Phrygia and of Pamphylia and of Metsreen, and the regions of Iybi neighbouring upon Kyrine, and those who come from Rumi, Jihudoyee, and Proselytes, [*Gíuree*,] and from Krete and Arabia, behold, we hear them speaking in our tongues the wonders of Aloha. But all of them were amazed and admired, saying one to another, Of whom is this thing? But others mocked them, saying, These have drunk new wine, and are inebriate.

And afterwards arose Shemun Kipha with the eleven apostles, and lifted up his voice and said to them:

Men, Jihudoyee, and all who dwell at Urishlem, be this known to you, and hearken to my words. For not as you suppose are these drunken; for, behold, until now are [there but] three hours. But this is that spoken of by Joel the prophet:

⁴ *Beth Nahareen.*

It shall be in the last days, saith Aloha,
I will pour [out] my Spirit upon all flesh :
And your sons and your daughters shall prophesy,
And your youths shall see visions,
And your elders shall dream dreams :
And upon the servants and upon the handmaids
Will I pour my Spirit in those days ;
And they shall prophesy.
And I will give signs in heaven,
And mighty (deeds) on earth ;
Blood and fire and clouds of smoke :
The sun shall be turned into darkness,
And the moon into blood,
Before shall come the day of the Lord, great and
fearful ;
And every one who shall call [upon] the name
Of the Lord shall be saved.

IV.

MEN, sons of Israel, hear these words ; Jeshu Nats-roya, the man who from Aloha appeared with you, with powers and mighty acts, which Aloha wrought among you by his hand, (even) as you know, This, who was separated thereunto by the foreknowledge and by the will of Aloha, you delivered into the hands of the wicked, and crucified and slew. But Aloha raised him, and loosed the bands of Shiul, because it was not possible that he should be holden in Shiul. For David said concerning him,

I have foreseen my Lord at all time,
Who is at my right hand that I should not be moved ;
Wherefore my heart is glad,
And my glory rejoiceth :
And also my body shall sojourn in hope ;
For thou wilt not leave my soul in Shiul,

Nor give thy Saint to see corruption.

Thou wilt reveal to me the way of life,

Thou wilt fill me with joy with thy presence.

Men, brethren, suffer me to speak openly with you concerning the chief-father David, that he is dead and also buried, and his sepulchre is with us till this day. For he was a prophet, and knew that the oath Aloha had sworn to him,

Of the fruit of thy loins

I will cause to sit upon thy throne :

And he foresaw and spake concerning the resurrection of the Meshiha, that He would not be left in Shiul, nor would his body see corruption. This Jeshu hath Aloha raised, and we all are his witnesses. And he it is who at the right hand of Aloha is exalted, and hath received of the Father the promise of the Holy Spirit, and hath shed forth this gift, which, behold, you see and you hear. For David hath not ascended into heaven, because he himself hath said,

The Lord said unto my Lord,


Sit thou at my right hand

Until I place thine adversaries the stool of thy feet.

Assuredly, then, let all the house of Israel know, that Lord and Meshiha hath Aloha made this Jeshu, whom you crucified.

V.

AND when they heard, they were pierced in their heart,⁵ and said to Shemun and to the rest of the apostles, What shall we do, brethren? Shemun saith to them, Repent, and be baptized, every man of you, in the name of the Lord Jeshu, for the remission of sins, and you

⁵  *Consternavit, permovit anima. Ethpa. Perculsus, permotus, compunctus est.*

shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all them who are afar off, whom Aloha himself shall call. And with many other words he testified to them and entreated of them, saying, Save (yourselves) from this perverse generation.

And some of them eagerly received his word and believed and were baptized, and there were added in that day as three thousand souls. And they were faithful in the doctrine of the apostles, and participated in prayer and in the breaking of the eucharist. And solemnity was on every soul; and many signs and mighty acts were done by the hand of the apostles in Urishlem. And all those who believed were together, and every thing they had was in common. And they who had property sold it, and divided to each according to that which he needed. And every day they continued in the temple with one soul, and in the house they brake the bread, and took their food rejoicing and in the cleanness of their hearts, praising Aloha, (and) given (to be) in favour before all the people. And our Lord added daily them who were saved into the church.

VI.

AND it was that as Shemun Kipha and Jubanon ascended together to the temple at the time of prayer, which is the ninth hour, behold a certain man lame from the womb of his mother, (whom) they carried, who were used to bring and set at the gate of the temple which is called the Beautiful, to beg alms of those who entered into the temple. He, when he saw Shemun and Jubanon entering the temple, prayed of them to give him alms. And Shemun and Jubanon beheld him, and said to him, Regard us. But he regarded them, expecting to receive from them somewhat. Shemun saith to him, Gold and

silver I have not, but what I have I give thee: In the name of our Lord Jeshu Meshiha Natsroya, rise and walk. And he took him by his right hand and raised him: and instantly his feet strengthened and his heels. And he leaped and arose and walked, and entered with them into the temple, walking, and leaping, and glorifying Aloha. And all the people saw him walking and glorifying Aloha. And they knew that it was he, the beggar, who had sat daily and asked alms at the gate which is called the Beautiful. And they were filled with wonder and astonishment at what had been done.

VII.

AND as he held Shemun and Juhanon, all the people ran wondering unto them to the portico which is called Of Shelemun. And when Shemun saw, he answered and said to them,

Men, sons of Israel, why wonder you at this? or why gaze you at us, as [though] by power of ours, or by our (own) authority, we had done this, that this (man) should walk? The God of Abraham, and of Ishok, and of Jakub, the God of our fathers, hath glorified his son Jeshu, him whom you delivered up, and denied before the face of Pilatos, when he had justified (him) and would have released him; but you the Holy and the Just denied, and demanded for you the man the murderer to be given to you. And Him the Prince of life you killed, whom Aloha hath raised from among the dead; and we all are his witnesses. And by faith in his name, this, whom you see and know, he hath strengthened and healed; and faith which is in him hath given to him this soundness before you all. Now, however, my brethren, I know that through delusion you did this, as also did your princes; and Aloha, according to that which he had

before proclaimed by the mouth of all the prophets, that his Meshiha should suffer, hath fulfilled this.

Repent therefore, and be converted, that your sins may be blotted out, and that the times of repose may come to you from before the presence of the Lord ; and he may send to you Him whom he hath ordained for you, Jeshu Meshiha, whom the heavens must receive until the completion of the times of all those which Aloha hath spoken by the mouth of his holy prophets, who (have been) from of old.

For Musha hath said, A prophet shall the Lord raise up unto you from your brethren, like to me ; him hear in all (things) which he shall speak with you. And it shall be that every soul who will not hear that prophet, perish shall that soul from his people. And the prophets, all of them from Shamuel and they who were after him, spake and proclaimed concerning these days. You are the sons of the prophets ; and the covenant which Aloha set with our fathers, saying unto Abraham, In thy seed shall be blessed all the generations of the earth, with you from the first he hath established ; and Aloha hath sent his Son, blessing you, if you will return and repent of your iniquities.

VIII.

AND while they spake these words to the people, the priests, and Zadukoyee, and the governors of the temple, arose against them, being angered against them because they taught the people, and preached through the Meshiha the resurrection from the dead. And they laid upon them hands, and kept them unto the day after, because the evening had drawn nigh.

And many who heard the word believed ; and they were in number as five thousand men.

And the day after, the rulers, and elders, and sophree,

assembled, and also Hanan chief of the priests, and Kaiapha, and Juhanon, and Alexandros, and they who were of the race of the chief priests. And when they had made them stand in the midst, they questioned them, By what power, or in what name, have you done this?

Then Shemun Kipha was filled with the Spirit of Holiness, and said to them, Rulers of the people, and elders of the house of Israel, hear: If we this day are judged of you concerning the good which has been done to the infirm man, insomuch that he is cured; be this known to you, and to all the people of Israel, that in the name of Jeshu Meshiha Natsroya, whom you crucified, whom Aloha hath raised from among the dead, through this Himself, behold, this (man) standeth before you well. This is the stone which you builders rejected, and he is become the head of the corner. And in no other one⁶ is redemption: for there is no other name under heaven given to mankind, by which we must be saved.

And when they heard the words of Shemun and of Juhanon, which they had confidently spoken, they perceived that they knew not literature and were common-men,⁷ and wondered at them; and they recognised them, that with Jeshu they had been conversant. And they saw that the lame man who had been healed was standing with them, and they could not say any thing against them. Then they commanded that they should lead them from their assembly, and said one to another, What shall we do with these men? For, behold, a conspicuous sign which hath been done by their hands to all the inhabitants of Urishlem is known, and we cannot deny. But that this report may not go forth more [widely], we will threaten them that again they shall not speak in This Name to any man.⁸ And they called

⁶ In no other man.

⁷ *Hediotee, idiōtai.*

⁸ To a man of men.

them, and commanded them that not at all they should speak and teach in the name of Jeshu.

IX.

SHEMUN KIPHA and Juhanon answered and said to them, If it be right before Aloha that you we obey rather than Aloha, judge you. For what we have seen and heard we cannot but speak. And they threatened them, and dismissed them; for they could not find cause to lay [a penalty] upon their head,⁹ because of the people; for every one glorified Aloha for that which had been done. For a son of more than forty years was that man in whom had been wrought this sign of healing.

And when they were dismissed they came to their brethren, and made known to them whatever the priests and elders had said. And they, when they had heard, with one accord lifted up their voice unto Aloha, and said,

Lord, thou art God who hast made heaven and earth and the seas, and all that is in them: And thou art he who hast spoken by the Spirit of Holiness in the mouth of David thy servant:

Why rage the Heathen,

And the peoples imagine vanity?

The kings and powers of the earth arise

And counsel together against the Lord,

And against his Meshiha.

For verily they are assembled in this city against thy holy Son Jeshu, whom thou hast anointed,—Herodes and Pilatos with the Gentiles and the synagogue of Israel,—to work whatsoever thy hand and thy will have signified before should be done. And now also, Lord, behold and see their threatenings, and give unto thy servants with boldness to preach thy word, while thy hand

⁹ Compare chap. xxii. 5, Syriac; and SCHAAF. *Lex.* in verb.

thou outstretchest unto healings and mighty works which they shall do in the name of thy holy Son Jeshu.

And as they prayed and supplicated, the place in which they were assembled was moved, and they were all filled with the Spirit of Holiness, and they spake with openness the word of Aloha.

X.

BUT to the assembly of the men who believed there was one soul and one mind; and no man of them said of the goods which he possessed that they were his own, but all whatever they had was in common. And with great power did those apostles testify concerning the resurrection of Jeshu Meshiha, and great grace was with all of them. And no man of them had want; for they who possessed fields and houses sold [them], and brought the prices of whatever was sold and laid at the feet of the apostles, and there was given to each according to that which was needed. But Jauseph, who was entitled Bar Naba by the apostles, which is interpreted, A son of consolation, a Levoya from the Isle of Kypros, had a field, and he sold it, and brought its price and laid before the feet of the apostles.

XI.

AND a certain man whose name was Hanania, with his wife whose name was Shaphira, sold a field, and took from its value and concealed, while his wife consented, and brought of it silver and laid before the feet of the apostles. And Shemun said to him,

Hanania, how hath Satana thus filled thine heart that thou shouldest lie to the Spirit of Holiness, and conceal from the silver of the price of the field? Was it not thine own until it should be sold? and when it was sold

thou hadst yet power over the price of it. Why hast thou laid up in thy heart to do this thing? Thou hast not lied unto men, but unto Aloha!

And when Hanania heard these words he fell and died. And there was great fear upon all those who heard. And they who were young men among them arose and composed¹ him, [and] carried him forth and buried him.

And after there had been three hours, his wife also entered, not knowing what had been done.

Shemun said to her, Tell me if for these prices you sold the field?

But she said, Yes: for these prices.

Shemun said to her, Why have you agreed to tempt the Spirit of the Lord? Lo, the feet of the buriers of thy husband are at the door, and they will carry thee out!

And at once she fell before their feet and died.

And those young men entered and found her dead, and they laid her out, and brought her forth and buried her by the side of her husband. And there was great fear upon all the church and in all them who heard.

XII.

AND by the hand of the apostles were done grent signs and mighty works among the people: and all gathered together at the portico of Shelemun. And from the others not a man dared to come near them; but the people magnified them. And the more were they who believed added to the Lord, an assemblage of men and of women; so that into the streets they brought forth the diseased lying on beds, that, when Shemun should come, even his shadow might overshadow them. But there came many to them from the other citics round

¹ Collected or gathered up.

about Urishlem, bringing the diseased and those who had unclean spirits : and they were healed, all of them.

And the chief of the priests, and they who were with him, who were of the doctrine of the Zadukoyce, were filled with envy, and they laid hands on the apostles, and apprehended and bound them in the house of the bound. Then in the night the angel of the Lord opened the gate of the house of the bound, and brought them forth, and said to them, Go stand in the temple and speak to the people all these words of salvation. And they went forth in the time of morning, and entered the temple, and taught.

But the chief of the priests and they who were with him arose (and) convoked their associates and the elders of Israel, and sent to the house of the bound to bring the apostles. And when they who were sent from them went, they found them not (in) the house of the bound ; and they returned, and came, and said, We found the house of the bound shut carefully,² and the keepers standing at the gates : and we opened, but no man found we there. And when the chief priests and rulers of the temple heard these words, they were astonished by them, and reasoned, what this was. And one came and declared to them, Those men whom you shut up in the house of the bound, behold, they are standing in the temple and teaching the people. Then went the rulers with the satellites to bring them, not with violence, for they feared lest the people should stone them ; and when they had brought them they made them stand before all the assembly, and the chief of the priests began to say to them,

Did we not commanding command you, that you should teach no man in this name ? But, behold, you

² Or, cautiously.

have filled Urishlem with your doctrine, and you will to bring upon us the blood of this man !

XIII.

SHEMUN answered with the apostles and said to them, Aloha must we obey rather than men. The God of our fathers hath raised up Jeshu whom you killed and hanged on the tree. Him hath Aloha constituted a Prince and a Saviour, and elevated him at his right hand, to give repentance and remission of sins unto Israel. And we are witnesses of these words, and the Spirit of Holiness himself, whom Aloha hath given to them who believe in him.

And when they heard these words they were transported with rage, and were mindful to kill them. And one of the Pharisee arose, whose name was Gamaliel, a doctor of the law, and honoured by all the people, and commanded to take the apostles without a little time. And he said to them, Men, sons of Israel, beware of yourselves, and consider what it behoves you to do concerning these men. For before this time arose Thuda, and said of himself that he was something great, and there went after him four hundred men : and he was slain, and they who went after him were scattered and became as nothing. Afterward arose Jihuda Galiloya in the days when men were enregistered for the head-silver, and tempted much people after him ; and he died, and all they who went after him were scattered. And now I say to you, keep aloof from these men, and dismiss them ; for if from men be this imagination³ and this work, it will be dissolved and end ; but if it be from Aloha, there is no power in your hands to bring it to an end : lest you should be found to have arisen against Aloha.

³ Or, thought.

And they were persuaded by him, and called the apostles, and scourged them, and commanded them that they should not teach in the name of Jeshu, and loosed them. And they went out from before them, rejoicing to be worthy for the sake of the Name to be ill treated. And they ceased not daily to teach in the temple, and in the house, and to preach concerning our Lord Jeshu Meshiha.

XIV.

AND in those days the disciples being many, the Javnoyee disciples murmured against the Ebroyee because their widows were slighted in the daily ministration. And the twelve apostles called all the assembly of the disciples and said to them, It is not fit that we should leave the word of Aloha, and serve tables. Look out therefore, brethren, and choose seven men from you who have testimony concerning them, and are full of the Spirit of the Lord and wisdom, and we will appoint them over this matter. And we will be constant in prayer, and in the ministration of the word. And this saying was pleasing before all the people; and they chose Estephanos, a man who was full of faith and the Spirit of Holiness; and Philipos, and Prokoros, and Nicanor, and Timon, and Parmena, and Nikolos, a proselyte of Antiokia. And these they set before the apostles: and while praying they laid upon them the hand.

And the word of Aloha increased, and the number of the disciples increased in Urishlem greatly: and much people of the Jihudoyee were obedient to the faith. But Estephanos was filled with grace and power, and wrought signs and miracles among the people. And men arose from the congregation which was called Libertinu, Kyrainoyee, and Aleksandroyee, and from Cilicia, and from Asia, and disputed with Estephanos, and were not able

to stand against the wisdom and the spirit which spake in him. Then they sent men and instructed them to say, We have heard him speak words of blasphemy against Musha and against Aloha. And they stirred up the people and the elders and the sophree, and came and rose upon him, and carried him away and brought him into the midst of the assembly.

XV.

AND witnesses of falschood arose, and said, This man ceases not from speaking words contrary to the law and against this holy place. For we have heard him say that this Jeshu Natsroya shall destroy this place, and shall change the customs which Musha delivered unto us. And all they who sat in the assembly looked upon him, and saw his face as the face of an angel.

And the chief of the priests demanded if these (things) were so? But he said, Men, brethren, and fathers, hear!

The God of glory appeared to our father Abraham while he was between the rivers, [and while] he had not yet come to dwell in Charan, and said to him, Go forth from thy country and from (being) with the sons of thy family, and come to the land that I will show thee. Then went forth Abraham from the land of the Kaldoyee, and came and dwelt in Charan: and from thence, his father being dead, Aloha caused him to pass into this land in which you dwell to-day. And (yet) he gave him no inheritance in it, nor a place of the feet, but he promised to give it to him for an heritage to himself and to his seed, while as yet he had not a son. And Aloha spake with him, telling him that his seed should be a sojourner in a strange land, and that they would enslave and ill treat them four hundred years. And the nation whom they will serve (in) bondage will I judge, saith

Aloha : and afterward they shall come forth and serve me in this place. And he gave to him the covenant of circumcision. And then begat he Ishok, and circumcised him on the eighth day, and Ishok begat Jakub, and Jakub begat our twelve fathers. And these our fathers were incited against Jauseph, and sold him into Mitsreen. And Aloha was with him : and he delivered him from all his afflictions, and gave him grace and wisdom before Pherun king of Mitsreen, and he appointed him prince over Mitsreen, and over all his house.

XVI.

AND there was a famine and great affliction in all Mitsreen, and in the land of Kenaan, and our fathers had nothing to satisfy them. And when Jakub heard that there was corn in Mitsreen, he sent forth our fathers before. And when they had gone the second time, Janseph made himself known to his brethren, and the family of Jauseph were made known unto Pherun. And Janseph sent and brought his father Jakub and all his family, and they were in number seventy and five souls. And Jakub went down into Mitsreen and died there ; he and our fathers. And he was removed to Shechem, and laid in the sepulchre that Abraham bought with silver from the B'nai Chamur.

And when was come the time of that which Aloha promised with an oath unto Abraham, the people had multiplied and increased in Mitsreen until another king had arisen over Mitsreen, who knew not Jauseph, and he dealt fraudulently against our kindred, and shamefully entreated our fathers, and commanded that their children should be cast away,⁴ that they might not live. In that time Musha was born, and was beloved of Aloha, and was

⁴ Or destroyed.

brought up three months in the house of his father. And when he was outcast from his people, the daughter of Pherun found him, and brought him up unto her for a son. And Musha was instructed in all the wisdom of the Mitsroyce, and was excellent in words (and) also in deeds. And when he became a son of forty years, it arose upon his heart to visit his brethren the sons of Israel. And he saw one of the sons of his tribe treated with violence, and he avenged him, and did him justice, and he killed the Mitsroya who had offended him, and hoped that his brethren, the sons of Israel, would understand that Aloha by his hand would give them deliverance; but they understood not. And the day after he appeared to them while they strove one with another; and he persuaded them to be pacified, saying, Men, you are brethren; why offend you one the other? But he who had offended his neighbour removed himself from him, and said to him, Who appointed thee over us a prince and a judge? Seekest thou to kill me as thou killedst the Mitsroya yesterday? And Musha fled at that word, and became a sojourner in the land of Median, and there were to him two sons.

XVII.

AND when forty years were there fulfilled to him, there appeared to him in the desert of Mount Sinai the angel of the Lord in a flame that burned in a bush. And while Musha looked, he wondered at the sight. And as he drew near to gaze, the Lord spake to him with the voice: I am the God of thy fathers, the God of Abraham and of Ishok and of Jakub. And Musha, trembling, dared not look upon the sight. And the Lord said to him, Loose thy sandals from thy feet: for the ground on which thou standest is holy. Seeing I have seen the affliction of my people who [are] in Mitsreen,

and his groaning I have heard, and I have descended that I may deliver them. And now come, I will send thee into Mitsreen.

This Musha whom they denied, when they said, Who appointed thee over us a prince and a judge? this, sent Aloha unto them a prince and a deliverer by the hand of the angel who appeared to him at the bush. This brought them out, when he had wrought signs and wonders and mighty deeds in the land of Mitsreen, and at the Sea of Suph, and in the desert forty years.

XVIII.

THIS is that Musha, who said to the sons of Israel, A Prophet will Aloha the Lord raise up unto you from your brethren, like me; him shall you hear. This is he who was with the congregation in the desert, with the angel himself who spake with him and with our fathers at the mountain of Sinai; and he it was who received the words of life to give (them) to us. And our fathers willed not to give heed to him, but left him, and in their hearts turned back to Mitsreen, saying to Aharun, Make us alohee that may go before us, because this Musha, who brought us forth from the land of Mitsreen, we know not what is become of him. And he made them the calf in those days, and they sacrificed sacrifices to idols, and were delighted with the work of their hands. And Aloha turned, and delivered them up to be worshippers of the hosts of heaven; as it is written in the book of the prophets,

Forty years in the desert

Victims or sacrifices did you offer to me,

Sons of Israel?

But you took up the tabernacle of Malkum,

And the star of the god of Raphan,

Images you have made to worship them;

I will remove you beyond Babel.

XIX.

BEHOLD, the tabernacle of testimony of our fathers was in the desert, as He who spake with Musha had commanded to make it after the pattern which he had seen. And this tabernacle also our fathers bringing brought in with Jeshu to the land which Aloha had given to them, an inheritance from those peoples whom he had expelled from before them, and it was carried until the days of David ; who found favour before Aloha, and asked to find a tabernacle for the God of Jakub. But Shelemun builded the house. But the Most High dwelleth not in the work of hands, as saith the prophet,

Heaven is my throne,

And earth the footstool beneath my feet :

What house will you build me ? saith the Lord :

Or what is the place of my rest ?

Hath not my hand made all these ?

O, hardened of neck and uncircumcised in your hearts and in your hearing, you at all times against the Spirit of Holiness stand up ; as your fathers, so you also. For which of the prophets have not your fathers persecuted and slain ? they who before announced the coming of the Righteous ; him whom you delivered up and slew. And you have received the law by the precept of angels, and have not kept it.

XX.

AND when they heard these they were filled with wrath in themselves, and they gnashed their teeth upon him. And he, being full of faith and of the Spirit of Holiness, looked up to heaven, and saw the glory of Aloha, and Jeshu standing at the right hand of Aloha. And he said, Behold, I see the heavens opened, and the Son of man standing at the right hand of Aloha. And they

cried with a high voice, and stopped their ears, and rushed upon him, all of them, and seizing they brought him out of the city and stoned him. And they who witnessed against him laid their garments before the feet of a certain young man named Shaol. And they stoned Estephanos, (he) praying and saying, Our Lord Jeshu, receive my spirit. And kneeling down, he cried with a high voice, and said, Our Lord, let not this sin arise against them. And when this he had said, he slept. But Shaol willed to take part in his killing. And there was made in those days a great persecution against the church that was in Urishlem; and they were all dispersed in the country of Jihud and also among the Shomroyee, excepting only the apostles. And faithful men laid Estephanos in his tomb, and mourned over him greatly.

XXI.

BUT Shaol persecuted the church of Aloha, going to the houses, and drawing men and women delivered them to the house of the bound. And they who were dispersed went about and preached the word of Aloha. But Philipos descended to a city of the Shomroyee, and preached concerning the Meshiha. And when they heard his word, the men who were there attended to him, and were persuaded of all that he said: for they saw the signs that he wrought. For many whom unclean spirits possessed cried with a high voice, and they came out from them; and others, palsied and lame, were healed: and great joy was in that city.

But a certain man was there whose name was Simon, who had dwelt in that city much time, and with his sorceries had deceived the people of the Shomroyee, magnifying himself, and saying, I am the Great.⁵ And

⁵ *Ano 'no Ralo.*

all inclined to him, great and small, and said, This is the great Power of Aloha. And they were persuaded by him, because that much time by his sorceries he had astonished them. But when they believed Philipos, who evangelized the kingdom of Aloha in the name of our Lord Jeshu Meshiha, they were baptized, men and women. And Simon also himself believed, and was baptized, and adhered to Philipos. And when he saw the signs and great works which were done by his hands, he wondered and was astonished.

XXII.

AND when the apostles who were at Urishlem heard that the people of the Shomroyee had received the word of Aloha, they sent to them Kipha and Juhanon. And they went down and prayed for them, that they might receive the Spirit of Holiness: for he was not upon one of them yet; but they were only baptized in the name of our Lord Jeshu. Then they laid upon them the hand, and they received the Spirit of Holiness.

And when Simon saw that by the hand-laying of the apostles the Spirit of Holiness was given, he offered to them silver, saying, Give also to me this power, that he on whom I shall lay the hand may receive the Spirit of Holiness. Shemun Kipha said to him, Thy silver go with thee into perdition, because thou thoughtest that the gift of Aloha with the possessions of the world might be obtained. Thou hast neither part nor lot in this faith, because thine heart hath not been right before Aloha. Nevertheless, repent of this thy wickedness, and pray of Aloha, that the guile of thy heart may haply be forgiven thee; for in bitter gall and in the bonds of iniquity I see that thou art. Simon answered and said, Pray you on my behalf, of Aloha, that not any of these things which you have spoken may come upon me.

But Shemun and Juhanon, when they had testified and taught the word of Aloha, returned to Urishlem, and evangelized in many villages of the Shomroyee.

XXIII.

AND the angel of the Lord spake with Philipos, and said to him, Arise, go to the south, in the desert way which goeth down from Urishlem to Gaza. And arising he went. And there met him a certain eunuch⁶ who had come from Cush, an officer of Kandak, queen of the Cushoyee; and he was officer over all her treasure. And he had been to worship at Urishlem; and while returning that he might go, he sat in the chariot and read in Eshaia the prophet.

And the Spirit of Holiness said to Philipos, Approach, and join the chariot. And being near, he heard that he read in Eshaia the prophet; and he said to him, Understandest thou what thou readest?

And he said, How can I understand, unless one teach me? And he prayed of him, of Philipos, to ascend and sit with him.

But the section (*phosuka*) of the scripture in which he was reading is this:

As a lamb to the slaughter was he led;
And as a sheep before the shearer is silent,
So opened not he his mouth in his humiliation.
From oppression and from judgment was he led;
And his age who shall recount?
For his life is taken from the earth.

That eunuch said unto Philipos, I pray thee, of whom speaketh this the prophet? of himself, or of another man?

Then Philipos opened his mouth and began, from that very scripture, preaching to him concerning our Lord Jeshu.

⁶ *Mahaimna*, "a faithful or confidential one."

And as they went in the way they came to a certain place which had water in it, and that eunuch said, Behold the water; what is the hinderance that I should be baptized?⁷ And he commanded that the chariot should stand; and they descended both of them to the water, and Philipos baptized that eunuch.

And when they had ascended from the water, the Spirit of the Lord rapt away Philipos, and the eunuch again saw him not; but he went on his way rejoicing. But Philipos was found at Azotos, and from thence he itinerated and evangelized in all the cities until he came to Cesarea.

XXIV.

BUT Shaol was yet full of threatnings and murderous wrath⁸ against the disciples of our Lord. And he demanded letters from the chief priests which he should give at Darmsuk to the synagogues, that if he found (any) who walked in this way, men or women, he might bind and bring them to Urishlem.

And as he went and began to come nigh to Darmsuk, suddenly there shone forth upon him a light from heaven; and he fell upon the earth, and heard a voice which said to him, Shaol, Shaol, why persecutest thou me? It is hard to thee to kick against the pricks.

He answered and said, Who art thou, my Lord?

And our Lord said, I am Jeshu Natsroya, whom thou persecutest; but arise, go into Darmsuk, and there it will be spoken with thee concerning what thou must do.

And the men who went with him in the way stood astonished, because the voice alone they heard, but a man was not seen by them. And Shaol arose from the earth, and could not see any thing when his eyes were opened.

⁷ Verse 37 is wanting in the Peschito.

⁸ Wrath of slaughter.

And they took him by his hand and brought him into Darmsuk ; and he saw not for three days, neither did he eat or drink.

But there was in Darmsuk a certain disciple whose name was Hanania. And the Lord said to him in a vision,

Hanania.

And he said, Behold me, my Lord.

And our Lord said to him, Arise, go to the street which is called the Straight, and inquire in the house of Jihuda for Shaol, who is from Tarsos the city. For, behold, while praying, he hath seen in a vision a man whose name is Hanania, who entered and laid upon him the hand that his eyes might be opened.

And Hanania said, My Lord, I have heard from many concerning this man, of how much evil he hath brought upon thy saints in Urishlem. And behold, here also he hath authority from the chief priests to bind all those who invoke thy name.

And the Lord said to him, Arise, go ; for a vessel is he to me, chosen to bear my name to the nations, and to kings, and to the house of the sons of Israel. For I will show him what he is to suffer on account of my name.

Then Hanania went to the house unto him, and he laid upon him the hand, and said to him, Shaol, my brother, our Lord Jeshu hath sent me ; He who appeared to thee in the way while thou wast coming, that thine eyes may be opened, and thou mayest be filled with the Spirit of Holiness. And instantly there fell from his eyes something which was like to scales ; and his eyes were opened, and, arising, he was baptized. And he took food and was strengthened, and was (certain) days with those disciples who were in Darmsuk. And at once he preached in the synagogues of the Jihudoyee concerning Jeshu, that he is the Son of Aloha. And all they who

heard him wondered, and they said, Is not this he who persecuted all those who call upon this name in Urishlem? And behold, also, hither upon the self-same (object) was he sent to bind and take them to the chief priests.

XXV.

BUT Shaol was the more strengthened, and moved those Jihudoyee who dwelt at Darmsuk, while he showed that this is the Mesliha. And when days were many to him there, the Jihudoyee wrought treachery against him to kill him. But their treachery was showed to Shaol, which they sought to do to him; and that they kept the gates of the city day and night to kill him. Then the disciples set him in a pannier, and dismissed him from the wall by night. And he went to Urishlem, and willed to be attached to the disciples. And all of them were afraid of him, and believed not that he was a disciple. But Bar Naba took him and brought him to the apostles, and recounted to them how in the way he had seen the Lord, and what he had spoken with him; and how in Darmsuk with boldness he had spoken in the name of Jeshu. And he went in with them and went out in Urishlem. And he spake in the name of Jeshu with boldness, and disputed with those Jihudoyee who knew Greek;⁹ but they were wishful to kill him. And when the brethren knew, they brought him by night to Cesarea, and from thence sent him to Tarsos. Nevertheless, in the church which was in Jihud, and in Galila, and Shomreen, there was peace, while (it) was edified; and going forward in the fear of Aloha, and in the consolation of the Spirit of Holiness, was multiplied.

And it was that while Shemun itinerated among the cities, he went down also to the saints who dwelt in Lud

⁹ Javanith.

the city. And he found a certain man whose name was Ania, who had lain upon a bed paralyzed eight years. And Shemun said to him, Ania, Jeshu Meshiha healeth thee; arise, and make thy bed. And instantly he arose. And all who dwelt in Lud and in Saron saw him, and turned to Aloha.

XXVI.

BUT there was a certain disciple in Joppa the city, whose name was Tabitha. This was rich in good works and in alms which she had done. But she became afflicted in those days, and died. And they washed her and laid her in an upper room. And the disciples heard that Shemun was in Lud the city, because it is over against Joppa, and they sent to him two men, who should pray of him not to delay to come among them. And Shemun arose and went with them. And when he was come, they brought him up to the upper room, and assembled (and) stood around him all the widows, weeping, and showing him those vestments and mantles which Tabitha had given them, while living. But Shemun put forth all the men without, and fell upon his knees and prayed; and he turned towards the corpse and said Tabitha, arise.¹ And she opened her eyes; and when she beheld Shemun, she sat. And he reached his hand and raised her, and called the saints and widows, and gave her to them living. And this was known to all the city, and many believed in our Lord. And he was in Joppa days not a few, sojourning in the house of Shemun the tanner.

XXVII.

BUT in Cesarea was a certain man, a centurion, whose name was Cornelius, of the cohort which was called

¹ *Tabitha Kumi.*

the Italic. And he was just, and feared Aloha, he and all his house : he did much alms among the people, and in all time prayed of Aloha. This saw an angel of Aloha in a vision manifestly about the ninth hour of the day, who came in to him, and said to him, Cornelius !

And he beheld him, and feared, and said, What, my Lord ? And the angel said to him, Thy prayers and thy alms have ascended for a memorial before Aloha. And now send men to Joppa the city, and bring Shemun who is called Kipha : behold, he sojourneth in the house of Shemun the tanner, which is hard by the sea.

And when the angel who had spoken with him had gone, he called two from the sons of his house, and a certain soldier who feared Aloha (and) who was obedient to him ; and he made known to them every thing he had seen, and sent them to Joppa.

XXVIII.

AND the day after while they went on the way, and drew nigh to the city, Shemun ascended to the roof to pray, at the sixth hour. And he hungered, and desired to eat : and while they were preparing for him, there fell upon him an entrancement, and he saw the heavens opened, and a certain vessel bound at the four corners, and like to a great sheet, and it was let down from heaven upon the earth : and in it were all animals of four feet, and reptiles of the earth, and fowls of the heaven. And a voice came to him, which said, Shemun, arise, slay, and eat.

And Shemun said, Not so, my Lord : for never have I eaten any thing that is profane² and unclean.

And again the second time was to him, Those (things) which Aloha cleanseth make not thou profane.²

² Or, polluted.

This was three times done : and the vessel was elevated to heaven. And while Shemun wondered in himself for what (was) the vision he had seen, those men came who had been sent by Cornelius, and inquired for the house where Shemun sojourned, and they came and stood at the gate of the court. And they called there, and inquired, whether Shemun who was called Kipha there sojourned.

And while Shemun thought on the vision, the Spirit said to him, Behold, three men seek thee : arise, descend and go with them, not being divided in thy mind : for I have sent them. Then Shemun descended to those men, and said to them,

I am he whom you seek : what is the occasion on which you have come ?

They said to him, A certain man whose name is Cornelius, a centurion, who feareth Aloha, and of whom all the people of the Jihudoyee give witness, hath been told in a vision by an holy angel to send and bring thee to his house, and to hear words from thee.

And Shemun brought them in, and received them while they tarried ; and he arose the day after, and went forth, and proceeded with them ; and certain of the brethren of Joppa went with them. And the next day they entered Cesarea : but Cornelius was waiting for them, while all the sons of his family, and the friends and beloved ones whom he had, were assembled with him.

XXIX.

AND when Shemun entered Cornelius met him, and fell and worshipped at his feet. And Shemun raised him, and said to him, Arise, I also am a man. And while speaking with him he entered, and found many who had come thither. And he said to them,

You know that it is not lawful for a man a Jihudoya

to attach to a foreign man who is not a son of his tribe. But me hath Aloha showed that I should not declare any man unclean or profane. Wherefore I the more diligently came when you sent for me. But I ask you, on what account you have sent for me?

And Cornelius said to him, Four days are unto this from when, behold, I am fasting; and at nine hours, while praying in my house, a certain man stood before me clothed in white. And he said to me, Cornelius, thy prayer is heard, and thy alms have made memorial before Aloha. But send to Joppa the city, and bring Shemun who is called Kipha; behold, he abideth in the house of Shemun a tanner, which is by the sea; and he will come and speak with thee. And immediately I sent to thee, and thou hast well done to have come. And, behold, we are all before thee, and desire to hear every thing that hath been commanded thee by Aloha.

XXX.

BUT Shemun opened his mouth, and said, In truth I comprehend that Aloha is no respecter of persons: but in all nations whoever feareth him and worketh righteousness is accepted of him. For (this is) the word which he hath sent to the sons of Israel, and hath announced to them peace and repose through Jeshu Meshiha,—this is the Lord of all. And you also know by the word which hath been in all Jihud (which began) from Galila after the baptism which Juhanon preached, concerning Jeshu who was of Natsrath, whom Aloha anointed with the Spirit of Holiness and with power: he who went about and healed those who were worn out with evil, because Aloha was with him. And we are his witnesses of all which he did in the land of Jihud and of Urishlem. This (one) himself did the Jihudoyee hang upon the tree and kill; and him did Aloha raise up on the third day,

and gave him to be seen openly; yet not to all the people, but to us who by Aloha were chosen to be unto him the witnesses, who ate with him and drank after his resurrection from among the dead. And he commanded us to preach and to testify to the people that this is he who hath been separated by Aloha (to be) the Judge of the living and of the dead. And of him all the prophets testify, that whoever believeth in his name shall receive remission of sins.

And while Shemun spake these words the Spirit of Holiness overspread all who heard the word. And the circumcised brethren who had come with him were astonished and amazed, because upon the Gentiles also the gift of the Spirit of Holiness was poured out. For they heard them speaking with tongues; and they magnified Aloha. And Shemun said, Can any one forbid waters that they should not be baptized, they who, behold, have received the Spirit of Holiness as well as we? Then he commanded them to be baptized in the name of our Lord Jeshu Meshiha. And they prayed of him to remain with them (certain) days.

And the apostles and brethren who were in Jihud heard that the Gentiles also had received the word of Aloha.

XXXI.

AND when Shemun had gone up to Urishlem, they who were of the circumcision contended with him, saying, that unto men uncircumcised he had entered, and had eaten with them. And Shemun put forth in order to say to them, That while praying in Joppa I saw a vision; a certain vessel descended which was like to a sheet, and bound at the four corners: and it came down from heaven and came unto me. And gazing at it I beheld in it animals of four feet, and reptiles of the

earth, and fowls of the heaven. And I heard a voice which said to me, Shemun, arise, slay, and eat. And I said, Not so, my Lord; for nothing hath entered my mouth that is unclean or profane.³ And again the voice said to me from heaven, What Aloha hath cleansed make not thou to be polluted. This was done three times, and every thing was taken up into heaven.

And at that moment three men, who had been sent to me by Cornelius from Cesarea, came and stood at the gate of the court where I was sojourning. And the Spirit said to me, Go with them without doubting. And there went also with me these six brethren, and we entered into the man's house. And he related to us how he had seen in his house an angel, who stood and said to him, Send to the city Joppa, and bring Shemun who is called Kipha, and he will speak with thee words by which thou wilt be saved, thou and all thy house. And when I proceeded to speak there, the Spirit of Holiness overshadowed them, as upon us from the beginning. And I remembered the word of our Lord, who said, Juhanon baptized you with waters, but you shall be baptized with the Spirit of Holiness. If then Aloha equally hath given the gift to the Gentiles who have believed in our Lord Jeshu Meshiha as we, who was I, that I should be sufficient to prohibit Aloha?

And when these words they had heard they were silent, and they praised Aloha, and said, Now also unto the Gentiles Aloha hath given repentance unto life.

XXXII.

BUT they who had been dispersed by the tribulation that was concerning Estephanos went unto Punika, also to the region of Kypros and to Antiokia, but with any

³ Or, polluted.

one not speaking the word unless only with the Jihudoyee. But of them were men of Kypros and of Kyrine; these entered into Antiokia, and discoursed with the Javnoyee, and evangelized concerning our Lord Jeshu. And the hand of the Lord was with them, and many believed, and were converted unto the Lord. And this was heard by the ears of the sons of the church which was at Urishlem, and they sent Bar Naba to Antiokia. And when he came thither, and beheld the grace of Aloha, he rejoiced, and entreated them with all their heart to cleave to our Lord. For he was a good man, and full of the Spirit of Holiness and of faith, and there was added much people to our Lord. And he went forth to Tarsos to seek for Shaol; and when he had found him he brought him with him to Antiokia. And a whole year together they assembled in the church, and taught much people: from thence first in Antiokia the disciples were called Christianee.

And in those days there came from Urishlem thither prophets. And one of them arose whose name was Agabos: and he made known to them by the Spirit that a great famine would be in all the land. And that famine was in the days of Claudios Cæsar. Therefore the disciples, according as each of them had, determined to send for the service of those brethren who dwelt in Jihud; and they sent by the hand of Bar Naba and Shaol to the presbyters who were there.

XXXIII.

BUT at that time Herodes the king, he who was surnamed Agripas, stretched forth hands upon some who were in the church, to ill-treat them. And he killed with the sword Jakub the brother of Juhanon. And when he saw that this pleased the Jihudoyee, he added to apprehend also Shemun Kipha. And they were the

days of the Phatiree.⁴ And he apprehended him and cast him into the house of the bound, and delivered him to sixteen soldiers to keep him, that after the Petscha he might deliver him to the people of the Jihudoyee. And while Shemun was kept in the house of the bound, constant prayer was offered by the church on his behalf unto Aloha.

And in that night of the coming morning when he should be delivered up, while Shemun slept between two soldiers, and bound with two chains, and the others were watching the gates of the house of the bound, the angel of the Lord stood over him, and light shined in all the house. And he smote him on his side, and said to him, Arise quickly. And the chains fell from his hands. And the angel said to him, Bind thy loins, and put on thy sandals. And he did so. And again he said to him, Wrap thy mantle, and come after me. And he went forth, and came after him; not knowing that what was done by the hand of the angel was reality, for he thought that he saw a vision. And when he had passed the first and second guard, they came to the gate of iron, and it was opened to them of its own accord.⁵ And when they went forth and had passed one street, the angel departed from him.

Then acknowledged Shemun, and said, Now know I in truth that the Lord hath sent his angel, and hath delivered me from the hand of Herodes the king, and from that which the Jihudoyee had calculated against me.

And when he had understood, he came to the house of Mariam the mother of Juhanon, he who is surnamed Markos; because many brethren were assembled there and praying. And he knocked at the gate of the court,

⁴ See the Gospels, page 384.

⁵ From the will of itself.

and there came forth to answer him a damsel whose name was Roda. And she knew the voice of Shemun; and for joy she opened not the gate, but returned with running, and said to them, Shemun, behold, stands at the gate of the court. And they said to her, Thou art altogether moved. And she contended that it was so. And they said, It may be that it is his angel. And Shemun knocked at the gate; and they went forth, and seeing him they were astonished. And he beckoned to them with his hand to be silent; and entered, and showed them how the Lord had brought him out from the house of the bound. And he said to them, Show these to Jakub and to the brethren; and he departed and went to another place.

And when it was morning there was made a great tumult among the soldiers concerning Shemun, what was become of him? But Herodes when he inquired and found him not, condemned the guards, and commanded that they should die. And he went forth from Jihud and came to Cesarea. And because he was angry with the Tsuroyee and with the Tsaidonoyee, they gathered together and came to him by persuasion of Blestos the chamberlain of the king, and prayed of him that peace should be to them, because the sustenance of their country was from the kingdom of Herodes.

But upon a public day Herodes was clothed with the robe of royalty, and sat upon the tribunal, and he discoursed to an assembly. But all the people exclaimed, and said, These are the words⁶ of a god, and not of a man. And on this account, because he gave not the glory to Aloha, in that hour the angel of the Lord smote him, and he was corroded with worms, and died.

And the gospel of Aloha was proclaimed, and was great.

⁶ *Benoth kolee*, "voices."

XXXIV.

BUT Bar Naba and Shaol returned from Urishlem to Antiokia after they had accomplished their ministry; and they took with them Juhanon who was called Markos. But there were in the church of Antiokia prophets and teachers, Bar Naba and Shemun who was called Niger, and Lukios who was from the city of Kyrene, and Manacl, a foster-brother of Herodes Tetrarka, and Shaol. And as they fasted and supplicated Aloha, the Spirit of Holiness said to them, Separate to me Shaol and Bar Naba for the work to which I have called them. And after they had fasted and prayed, they laid upon them the hand, and dismissed them. And they, being sent by the Spirit of Holiness, went down to Selnkia, and from thence proceeded by sea to Cyprus. And when they had entered the city Salamina, they preached the word of our Lord in the congregations of the Jihudoyee, and Juhanon ministered to them. And when they had itinerated through the whole island unto the city Paphos, they found a man, a certain sorcerer, a Jihudoya, who was a false prophet, whose name was Bar Shuma. This adhered to a wise man who was proconsul, and was called Sergius Paulos. And the proconsul called Shaol and Bar Naba, and requested to hear from them the word of Aloha. But this sorcerer, Bar Shuma, whose name interpreted is Elymos, stood against them, because he desired to avert the proconsul from faith. But Shaol, he who is called PAULOS, was filled with the Spirit of Holiness, and beheld him, and said, O full of all deceits and all wickednesses, thou son of the devil, and adversary of all righteousness, ceasest thou not to pervert the right ways of the Lord? And now the hand of the Lord is upon thee, and thou shalt be blind, and not see the sun until the time. And in the hour there

fell upon him obscurity and darkness, and he went about asking some one to hold him by the hand. But when the proconsul saw what had been done, he wondered, and believed in the doctrine of the Lord.

XXXV.

BUT Paulos and Bar Naba went on by sea from the city Paphos, and came to Perga, a city of Pamphylia; and Juhanon separated from them, and went to Urishlem. But they went forth from Perga, and came to Antiokia, the city of Pisidia. And they entered the synagogue, and sat on the day of shabath. And after the law and the prophets had been read, the presbyters of the synagogue sent to them, and said, Men, brethren, have you a word of exhortation to say to the people? And Paulos arose, and signed with his hand, and said to them:

Men, sons of Israel, and those who fear Aloha, hearken! The God of this people elected our fathers, and exalted and magnified them, when they were sojourners in the land of Metsreen, and with uplifted arm brought them out therefrom. And he nourished them in the desert forty years. And he destroyed seven nations in the land of Canaan, and gave them their land an inheritance. And four hundred and fifty years he gave them judges, until Shamucl the prophet; and then prayed they for themselves a king; and Aloha gave to them Shaol-bar-Kish, a man of the tribe of Benjamin, forty years. And he took him, and raised unto them David the king, and testified of him, and said, I have found David, the son of Jeshai, a man according to my heart; he will perform all my will. From the seed of this (man) the God of Israel, as he had promised, raised up Jeshu the Redeemer. And he sent Juhanon to proclaim before his coming the baptism of repentance to the whole people of Israel. And while Juhanon accom-

plished his ministry, he said, Whom think you that I am? I am not (he), but, behold, he cometh after me, he, the latchet of whose sandals I am not worthy to unloose.

XXXVI.

MEN, brethren, sons of the race of Abraham, and they among you who fear Aloha, unto you is sent the word of life. For they, the inhabitants of Urishlem and their princes, have not consented thereto, nor also to the writings of the prophets which are read on every shabath; but condemned him, and accomplished all that was written. And while they found not any cause of death, they requested Pilatos that they might kill him. And when they had fulfilled every thing that was written concerning him, they took him from the cross, and laid him in a sepulchre. But Aloha raised him from among the dead. And he was seen days many by those who had come up with him from Galila to Urishlem, and they are now his witnesses unto the people. And we also, behold, we preach to you that that promise which was made to our fathers, behold, Aloha hath fulfilled it to their children, (in) that he hath raised up Jeshu; as it is written in the second psalm,

Thou art my Son;

This day have I begotten thee.

And thus did Aloha raise him from among the dead, that again he should not return thither to see corruption; as he had said,

I will give you the sure grace of David.

And again he hath said in another place,

Thou hast not given thy Saint to see corruption.

For David in his generation served the will of Aloha, and slept, and was added to his fathers, and saw corruption. But This whom Aloha raised saw no corruption. Know then, brethren, that through This himself is

preached to you the remission of sins ; and from all (from) which we could not by the law of Musha be justified, through This all who believe are justified. Beware, then, lest there come upon you that which is written in the prophets :

Behold, despisers, and wonder, and perish :

For a work I work in your days

Which you will not believe if one should declare it to you.

And when they had gone out from among them, they besought of them that the next shabath they would speak to them these words. And when the congregation was dissolved, many Jihudoyce went after them ; and also the proselytes who worshipped Aloha. And they discoursed (with) and persuaded them to cleave to the grace of Aloha.

XXXVII.

AND on the next shabath the whole city gathered to hear the word of Aloha. And when the Jihudoyce saw the great assemblage, they were filled with envy, and arose against the words which Paulos spake, and blasphemed. But Paulos and Bar Naba said to them openly, To you it behoved first to speak the word of Aloha ; but because you repel it from you, and determine against yourselves that you are not worthy of eternal life, behold, we turn to the Gentiles. For so hath our Lord commanded, as it is written,

I have set thee a light to the Gentiles,

To be for salvation to the ends of the earth.

And when the Gentiles heard, they rejoiced and glorified Aloha ; and they believed who were disposed⁷ unto eternal life. And the word of Aloha was spoken in all

⁷ Or, set unto.

that region. But the Jihudoyee excited the principal men of the city and [certain] rich women, who with them feared Aloha, and raised a persecution against Paulos and against Bar Naba, and cast them out from their bounds. And as they went forth, they shook off against them the dust of their feet; and they came to Ikanon, a city. And the disciples were filled with joy and with the Spirit of Holiness.

And they came and entered into the synagogue of the Jihudoyee, and so spake with them as that many believed of Jihudoyee and of Javanoyee. But Jihudoyee, of those who were not persuaded, excited the Gentiles to ill-treat the brethren. But they much time were there, and openly discoursed concerning the Lord; and He testified of the word of his grace by the signs and the wonders which he wrought by their hands. And all the society of the city was divided: of them some were with the Jihudoyee, and of them (some) adhered to the apostles. But there was made a movement by the Gentiles and by the Jihudoyee and their chiefs to maltreat them, and to crush them with stones. And when they knew, they passed away, and escaped to the cities of Lykania, Lystra, and Debe, and the villages which surround them, and there evangelized.

XXXVIII.

AND a certain man dwelt in the city of Lystra who was afflicted in his feet, lame from the womb of his mother, (and) who had never walked. This heard Paulos discourse. And when Paulos saw him, and knew that there was faith in him to be saved, he said to him with a high voice, To thee I say, in the name of our Lord Jeshu Meshiha, Stand upon thy feet. And leaping, he stood and walked. And the assembly of the people, when they saw what Paulos had done, lifted up their voice in

the language of the country, and said, Gods in the likeness of men have come down unto us. And they named Bar Naba, lord of the gods;^b and Paulos, Hermis, because he was foremost in discourse. And the priest of the lord of the gods, who was without the city, brought oxen and garlands to the gates of the court of the place where they dwelt, and willed to sacrifice to them. But Bar Naba and Paulos, when they heard, rent their garments, and sprang up, and came out to the crowd. And they cried, and said, Men, what do you? We also are children of men liable to sufferings like you, (and) who preach to you that from these vanties you should turn unto Aloha the living, who made heaven and earth, and the seas, and all that is in them: who in former generations left all nations to walk in ways of their own; yet leaving not himself without witness, while he did them good from heaven, and sent down rain, and multiplied the fruits in their times, and filled with food and gladness their hearts. And when these they had said, they scarcely restrained the people that some one should not sacrifice to them.

But there came thither Jihudoyce from kanon and from Antiokia, and stirred up against them the people; and they stoned Paulos, and dragged him out of the city, because they thought that he was dead. And the disciples gathered to him, and, arising, he entered the city.

XXXIX.

AND the day after he went forth from thence with Bar Naba, and came to Derbe the city. And when they had preached to the sons of the city, they disipled many. And they returned and came to Lystra the city, and to Ikanon, and to Antiokia, confirming the souls of the

^b *Mare Aloha.*

disciples, and exhorting them to persevere in the faith. And they said to them, that through much tribulation it behoveth to enter the kingdom of Aloha.

And they constituted for them in all the churches presbyters, having fasted with them and prayed, and commended them to our Lord in whom they had believed.

And when they had gone through the country of Pisidia, they came to Pamphylia, and when they had preached in the city Perga the word of the Lord, they went down to Atalia, and from thence voyaged by sea and came to Antiokia, because from thence they had been commended to the grace of the Lord for the work which they had accomplished.

And when all the church had convened, they recounted every thing which Aloha had done with them; and that he had opened the door of the faith unto the Gentiles. And much time were they there with the disciples.

But men from Jihud came down and taught the brethren, If you be not circumcised after the custom of the law, you cannot be saved. And there were great agitation and disputation for Paulos and Bar Naba with them; and it was that Paulos and Bar Naba, and others with them, went up to the apostles and presbyters who were in Urishlem on account of this question. And conducting the church dismissed them; and they went through all Punika, and also among the Shomroyee, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

XL.

AND when they came to Urishlem, they were received by the church, and by the apostles, and by the presbyters. And they recounted to them how much Aloha had done with them; but (that) certain had arisen who had believed from the doctrine of the Pharisee, and said, It

behoved you to circumcise them, and require them to keep the law of Musha. But the apostles and preshyters assembled to consider this doctrine. And when there had been much investigation, Shemun arose, and said to them,

Men, brethren, you know that from the first days from my mouth did Aloha choose that the Gentiles should hear the word of the gospel and believe. And Aloha, who knoweth what is in the hearts, testified of them, and gave them the Spirit of Holiness, as to us. And nothing distinguished between us and them, because he had purified by faith their hearts. And now why tempt you Aloha, that you would lay a yoke upon the necks of the disciples, which nor our fathers nor we could bear? But by the grace of our Lord Jeshu Meshiha, we believe that we shall be saved, as they.

And all the assembly were silent. And they listened to Paulos and Bar Naba, who related how Aloha had done by their hands signs and mighty works among the Gentiles.

XLI.

AND after they were silent, Jakub arose, and said, Men, brethren, hear me: Shemun hath related to you how Aloha hath begun to elect from the Gentiles a people to his name. And with this accord the words of the prophets; as when it is written,

After these I will return,

And raise the dwelling of David which hath fallen;

And I will build that which hath fallen from it,

And will raise it up:

That the residue of men may seek the Lord,

And all the Gentiles, on whom my name is called,

Saith the Lord, who doeth all these.

Known from eternity are the works of Aloha. On this

account I say, that we should not molest those who from the Gentiles have been converted unto Aloha ; but that we send to them, that they shall separate from the uncleanness of (idol) sacrifice, and from fornication, and from the strangled, and from blood. For Musha from former generations in all cities hath had preachers in the synagogues who on all shabaths read him.

Then the apostles and presbyters, with all the church, elected men from them, and sent to Antiokia with Paulos and Bar Naba Jihuda, who was called Bar Shaba, and Shilo, men who were chief among the brethren.

XLII.

AND they wrote an epistle by their hands, thus :

The apostles and presbyters and brethren, to those who are in Antiokia and in Syria and in Cilicia, the brethren who are of the Gentiles ; peace.

It hath been heard by us, that men from us have gone forth and disturbed you with words, and have subverted your souls by saying, that you should be circumcised and observe the law, whom we have not commanded. On account of this we have deliberated, all being assembled, and have chosen men and sent them to you, with Paulos and Bar Naba, our beloved ; men who have delivered their lives for the sake of the name of our Lord Jeshu Meshiha. And we have sent with them Jihuda and Shilo, that by word they may tell you the same things.

For it hath been the will of the Spirit of Holiness, and also of us, not to lay upon you greater burden beyond these things which are constraining ; that you abstain from that which hath been sacrificed (to idols), and from blood, and from that which is strangled, and from fornication ; and while you keep yourselves from these, you will be well. Be confirmed in our Lord.

Now they who were sent came to Antiokia, and they

assembled all the people and gave the epistle. And when they had read, they rejoiced and were comforted. And by the word the brethren were the more strengthened, and Jihuda and Shilo established them because they were prophets also. And when they had been there a time, the brethren dismissed them with peace unto the apostles.⁹

XLIII.

BUT Paulos and Bar Naba remained in Antiokia, and taught and preached, with many others, the word of Aloha. And after (certain) days Paulos said to Bar Naba, Let us return and visit the brethren in every city in which we have preached the word of Aloha, and see what they do. But Bar Naba willed to take Juhanon, he who is surnamed Markos. But Paulos willed not to take him with them, because he had forsaken them when they were in Pamphylia, and had not come with them. On account of this contention they separated one from the other; and Bar Naba took Markos, and they went by sea and came to Cypros. But Paulos chose for him Shilo, and went forth commended by the brethren to the grace of Aloha. And he went through Syria and Cilicia, confirming the churches. And he came to Derbe the city, and to Lystra.

XLIV.

BUT a certain disciple was there whose name was Timotheus, the son of a certain Jihudoytha, a believer, and his father an Aramoya. And all the disciples who were of Lystra and Ikonia testified concerning him. This Paulos willed to take with him; and he took and circumcised him because of the Jihudoyee who were in the

⁹ Some Greek mss. read here, "Notwithstanding, it pleased Silas to abide there still."

place; for they all knew his father that he was an Aramoya.

And when they had gone into the cities they preached and instructed them to keep those statutes which the apostles and presbyters who were in Urishlem had written. So were the churches confirmed in the faith, and multiplied in number every day. But they went through the countries of Phrygia and Galatia; and the Spirit of Holiness forbad them, that they should not preach the word of Aloha in Asia. And when they came to the region of Mysia they willed to go from thence to Bithynia; and the Spirit of Jeshu permitted them not.

XLV.

AND when they had gone forth from Mysia they came to the region of Troas. And in a vision of the night, Paulos saw as a certain man, a Makedonoia, who stood and besought him, saying, Come unto Makedunia and help me. But when Paulos had seen this vision, he immediately willed to go forth to Makedunia, for he understood that our Lord called us to evangelize them. And we went from Troas and proceeded directly to Samuthracia, and from thence the day after we came to Neapolis the city, and from thence to Philippos, which is the head of Makedunia, and is a colony. But we were in that city certain days. And we went out on the day of shabath without the gate of the city to the bank of the river, because there was seen a house of prayer; and sitting down we discoursed with the women who assembled there. And a certain female, a seller of purple, who feared Aloha, her name was Lydia, of Theatira the city, (was there,) whose heart our Lord opened, and she heard that which Paulos spake. And she was baptized, she and the sons of her house. And she besought us and said, If it be that you truly think that I have

believed in our Lord, come, remain in my house; and she constrained us much.

XLVI.

AND it was while we went to the house of prayer, a certain damsel met us in whom was a spirit of divination, and she had produced her lords much gain by her divination. And she came after Paulos and after us, and cried and said, These men are the servants of Aloha the Most High, and announce to us the way of salvation. And this she did many days. And Paulos was indignant, and said to that spirit, I command thee in the name of Jeshu Meshiha to come out of her. And in that hour it came out. And when her lords saw that the hope of their gain had gone from her, they laid hold on Paulos and Shilo and drew them to the public place, and brought them unto the prefects and to the chiefs of the city, and said, These men are troubling our city, because they are Jihudoyce, and are preaching to us those rites which it is not permitted us to receive and perform, because we are Rumoyee. And a great gathering assembled against them. Then the prefects rent their vestments, and commanded to scourge them. And when they had scourged them much, they cast them into the house of the bound, and commanded the keeper of the house of the bound to keep them watchfully. But he, having received this command, brought in and shut them in the inner house of the house of the bound, and fastened their feet in the stocks. And in the dividing of the night, Paulos and Shilo prayed and glorified Aloha, and the chained-ones heard them. And suddenly there was a great trembling, and the foundations of the house of the bound trembled, and at once the doors of all were opened, and the chains of all were loosened. And when the keeper of the house of the bound awoke, and saw

that the doors of the house of the bound were open, he took a sword and sought to kill himself, because he thought that the chained-ones had fled. And Paulos cried with a high voice and said to him, Do thyself no harm, for we are all here. And he kindled for himself a lamp, and sprang, and came, perturbed, and fell at the feet of Paulos and of Shilo : and he brought them without, and said to them, My lords, what behoveth me to do that I may be saved? And they said to him, Believe in our Lord Jeshu Meshiha, and thou shalt be saved, and thy house. And they spoke with him the words of the Lord, and with all the sons of his house. And in the same hour of that night, he took and washed them from their stripes, and was forthwith baptized, and all the sons of his house. And he took and brought them up into his house, and set for them the table, and exulted, he and the sons of his house, in the faith of Aloha. And when it was morning the prefects sent to the bearers of rods to say to the chief of the house of the bound, Loose those men.

XLVII.

AND when the chief of the house of the bound heard, he entered and spoke that word to Paulos, that the prefects have sent that you might be dismissed ; and now go forth (and) proceed in peace.

Paulos saith to him, They scourged us in the eyes of the world, (we) being innocent, (and) Roman men, and threw us into the house of the bound ; and now would they bring us forth secretly ? No, indeed, but they shall come and bring us out.

And the bearers of rods went and told the prefects these words which had been spoken to them. And when they heard that they were Rumoyee, they feared. And they came to them, and besought them to come forth and depart from the city. And when they had gone

forth from the house of the bound, they entered with Lydia, and there saw the brethren, and consoled them. And they went forth and passed by Amphipolis and Apollonia, cities, and came to Thessalonika, where was a synagogue of the Jihudoyee.

XLVIII.

AND Paulos entered, as his custom was, with them, and three shabaths spoke to them from the scriptures, expounding, and showing, That Meshiha was to suffer and to rise from the house of the dead, and he is Jeshu the Meshiha whom I preach to you. And men of them believed and adhered to Paulos and Shilo, and many of the Javnoyee who feared Aloha, and distinguished women not a few. And the Jihudoyee envied, and joined to them evil men from the public place of the city, and made a great multitude, and conturbed the city. And they came and stood at the house of Jason, and demanded that they should bring them out from thence and deliver them to the multitude. And when they could not find them there, they drew Jason and the brethren who were there, and brought them to the chiefs of the city, crying, These are they who have troubled the whole land; and behold again have they come here; and their receiver is this Jason; and all these against the commands of Cesar are risen, in saying that there is another king, Jeshu. And the chiefs of the city and all the people were troubled when they heard these things; and they took pledges from Jason and also from the brethren, and then dismissed them. But the brethren immediately in that night dismissed Paulos and Shilo unto Beroa the city; and when they were come thither they entered into the synagogue of the Jihudoyee: for more noble¹ were those Jihudoyee who were there than those Jihu-

¹ Or, free.

doyce who were in Thessalonika; and they heard from them the word daily with joy, while they decided from the scriptures whether these things were so. And many of them believed, and so also of the Javnoyee, men many, and distinguished women. And when those Jihudoyce who were of Thessalonika knew that the word of Aloha was preached by Paulos in Beroa the city, they came there also, and ceased not to move and trouble the people. And the brethren dismissed Paulos that he should go down by sea; and Shilo and Timotheos remained in that city.

XLIX.

AND they who accompanied Paulos came [with him] unto Athinos the city; and when they departed from the midst of it they took from him an epistle to Shilo and Timotheos, that they should speedily come to him. But he, Paulos, while he waited in Athinos, was embittered in his spirit, (for he) saw how the whole city was filled with idols. And he spake in the synagogue with the Jihudoyce, and with those who worshipped Aloha, and in the public place with those who met there daily; and the philosophers also who were of the doctrine of Epikuros, and others who were called Estoiku, disputed with him. And some of them said, What willeth this accumulator of words? And others said, He preaches foreign gods; because Jeshu and his resurrection he preached unto them. And they took him and brought him to the house of judgment which is called Arios-pagos, saying to him, Can we know what this new doctrine is which thou art preaching? for thou sowest foreign words in our hearing, and we desire to know what these things are. But all the Athinoyce, and those foreigners who are there, of no other thing are careful, but to say and to hear something new.

L.

AND as Paulos stood on Arios-pagos he said, Men of Athinos, I observe you that in all (things) you exceed in the worship of demons. As I walked about and saw the place of your worship, I found a certain altar on which was inscribed, TO GOD THE HIDDEN: him then whom while not known you worship, This I declare to you. For ALOHA who made the world and all that is in it, and is himself the Lord of heaven and of earth, in temples made with hands resideth not. Neither is he served by the hands of men, nor needeth he any thing, for it is he who giveth to every man life and soul. And of one blood hath he made the whole world of men to dwell upon the face of all the earth, and he hath distinguished the times by his decree, and set the limits of the dwelling of mankind, that they should seek Aloha and inquire, and from his creatures find himself, because he is not far from every one of us. For in him we live, and are moved, and are; as also one of your sages hath said,

From him is our descent.

Men, therefore, whose descent is from Aloha, should not think that gold or silver or stone sculptured by the art and skill of man is like the Divinity.² For the times of error Aloha hath made to pass away; and in this time he commandeth all men, that every man in every place should repent; because he hath set a day in which he will judge the whole earth in righteousness by that Man whom he hath ordained; and he will convert every man to the faith of him in having raised him from among the dead.

And when they heard of resurrection from among the dead, (some) of them mocked, and (some) of them

² *Alohutha.*

said, At another time we will hear thee concerning this. And so Paulos went forth from among them. And certain of them adhered to him and believed : but one of them was Dionosios of the judges of Arios-pagos, and a certain woman whose name was Damaris, and others with them.

LI.

AND when Paulos had gone forth from Athinos, he came unto Kurinthos. And he found there a certain man, a Jihudoya, whose name was Akilos, who was from the country of Pontos, (and) who at that time had come from the country of Italia, himself and Priskila his wife, because Klaudios Cesar had commanded that all the Jihudoyee should go out from Ruma ; and he drew near to them : (and) because he was a son of their art, he dwelt with them and wrought with them : but in their art they were tentmakers. And he discoursed in the synagogue every shabath, and persuaded the Jihudoyee and the Heathens. And when from Makedunia Shilo and Timotheos had come, Paulos was constrained in his speech, because the Jihudoyee arose against him and blasphemed, while he testified to them that Jeshu is the Meshiha. And he shook his garments and said to them, From now I am clean : I go unto the Gentiles. And he went forth from thence, and entered into the house of a man named Titos, who worshipped Aloha ; and his house adjoined the synagogue. And Krispos, master of the synagogue, believed in our Lord, he and all the sons of his house. And many of the Kurinthoyee heard and believed in Aloha, and were baptized.

And the Lord said in a vision unto Paulos, Fear not, but speak and be not silent ; for I am with thee, and no man can do thee harm ; and I have much people in this city. But he abode a year and six months in Kurinthos, and taught them the word of Aloha.

LII.

AND when Galion was proconsul of Akaia, they gathered together against Paulos, and brought him before the tribunal, saying, This (man) part from the law persuadeth men to worship Aloha. And when Paulos sought to open his mouth and speak, Galion said to the Jihudoyee, If it were concerning some thing of evil, or of wickedness, or of abomination, you would complain, O Jihudoyee, it would be proper for me to receive you ; but if they be questions concerning language and names, and concerning your law, let them be known among yourselves ; for I am not willing to be a judge of these matters. And he drove them from his tribunal. And all the Heathens seized Sosthenis the presbyter of the synagogue, and beat him before the tribunal. And Galion was careless of these. And when Paulos had been there many days, he gave the salutation to the brethren, and proceeded by sea to go to Syria : and Priskila and Akilos went with him, when he had shaved his head at Kankreos, because he had vowed a vow. And they came to Ephesos.

And Paulos entered the synagogue and discoursed with the Jihudoyee ; and they requested of him to tarry with them ; and he was not willing ; for he said, It behoveth me faithfully to perform the feast which cometh at Urishlem ; and if Aloha willeth, I will come again to you.

And Akilos and Priskila he left at Ephesos ; and he voyaged by sea and came to Cesarea : and he went up and wished the peace of the sons of the church, and went unto Antiokia. And when he had been there certain days, he went forth and itinerated successively through Phrygia and Galatia, confirming all the disciples.

And a certain man whose name was Apolu, a Jibudoya, who was by family of Aleksandria, and erudite in

speech, and accurate in the scriptures, came to Ephesos. This was discipled in the way of the Lord, and was fervid in spirit, and he spake and taught freely concerning Jeshu, while knowing not any thing but the baptism of Juhanon. And he began boldly to speak in the synagogue. And when Akilos and Priskila heard him, they brought him to their house, and fully showed to him the way of the Lord. And when he willed to go to Akaia, the brethren were careful of him, and wrote to the disciples to receive him. And when he had gone he helped much, through grace, all the believers. For he disputed forcibly against the Jihudoyce before the assemblies, while he showed from the scriptures concerning Jeshu, that he is the Meshiha.

LIII.

AND while Apolu was in Kurinthos, Paulos itinerated through the upper countries unto Ephesos; and he asked those disciples whom he found there, Have you received the Spirit of Holiness from [the time] that you believed?

They answered and said to him, It hath not been heard by us whether there be the Spirit.

He saith to them, And into what were you baptized?

They said, Into the baptism of Juhanon.

Paulos saith to them, Juhanon baptized the people with the baptism of repentance, saying that they should believe in him who was coming after him, who is Jeshu Meshiha.

And when they heard these (words), they were baptized in the name of our Lord Jeshu Meshiha. And Paulos laid on them the hand, and the Spirit of Holiness came upon them, and they spake with tongues, and prophesied. But all the men were twelve.

And Paulos entered the synagogue, and discoursed boldly three months, and persuaded concerning the king-

dom of Aloha. And men of them were obdurate, and contended, and reviled the way of Aloha, before the assembly of the people. Then Paulos removed and separated from them the disciples, and every day discoursed with them in the school of a man whose name was Tyranos. And this was done two years, until all who dwelt in Asia, Jihudoyec and Aramoyec, had heard the word of the Lord. And great power-works wrought Aloha by the hand of Paulos; so that they brought even from the garments that were upon his body napkins or wrappings, and laid them upon the sick, and the diseases went from them; and demons also went forth.

LIV.

BUT men, Jihudoyec, also, who went about and adjured demons, willed to adjure in the name of our Lord Jeshu over those who had unclean spirits, saying, We adjure you in the name of Jeshu whom Paulos preacheth. There were seven sons of a man, a certain Jihudoya, chief of the priests, whose name was Skeva, who did this. And that evil demon answered and said to them, Jeshu I acknowledge, and Paulos I know; but who are you? And the man in whom was the evil spirit sprang upon them, and was strong against them, and threw them, and they, naked and wounded, fled from that house. And this was known to all the Jihudoyec and Aramoyec who dwelt in Ephesos: and fear fell upon them all, and the name of our Lord Jeshu Meshiha was exalted. And many of those who believed came and acknowledged their sins, and confessed whatever they had done. Many also of the magicians collected their writings and brought and burned them before all men; and they reckoned the price of them, and it ascended to silver five myriads. And thus with great power prevailed and increased the faith of Aloha.

But when these were fulfilled, Paulos set in his mind to itinerate throughout all Makedunia and Akaia, and to go into Urishlem. And he said, When I shall have gone thither, it behoveth me Rumia also to see. And he sent two men of those who ministered to him to Makedunia, Timotheos and Aristos ; but he remained a time in Asia.

LV.

But there was made at that time a great tumult on account of the way of Aloha. For there was a certain worker of silver there whose name was Dimitrios, who made shrines of silver of Artemis, and he produced for the sons of his art great gains. This (man) assembled all the sons of his art and those who wrought with them, and said to them, Men, you know that all our merchandise is from this work ; and yon also hear and see, that not only the sons of Ephesos, but also many of all Asia, this Paulos persuadeth, and hath perverted them, saying, that there be no gods which by the hands of men are made. And not only is this business defamed and brought to an end, but also the temple of Artemis the great goddess is reputed as nothing, and she also, the goddess of all Asia, and (whom) all the nations worship, is despised. And when they heard these (words) they were filled with wrath ; and they cried, and said, Great is Artemis of the Ephesoyee. And the whole city was perturbed, and they ran together and came to the theatre ; and seizing, they led with them Gnios and Aristarkos, men of Makedunia, companions of Paulos.

LVl.

And Paulos willed to enter the theatre, and the disciples restrained him. And the chiefs of Asia, because they were his friends, sent, praying of him not to deliver³

³ Or, give his life.

himself by going into the theatre. But the crowd who were in the theatre were greatly commoved, and others cried other things; for many of them knew not on what account they were assembled. But the people of the Jihudoyee who were there appointed of them a man a Jihudoya, whose name was Aleksandros; and when he stood (forth) he signed that he would apologize to the people. And when they knew that he was a Jihudoya, all of them cried with one voice, as two hours, Great is Artemis of the Ephesoyee! And the chief of the city stilled them, saying, Men, Ephesoyee, who is there of mankind who knoweth not that the city of the Ephesoyee is a votaress of the great Artemis, and of her image which descended from heaven? Therefore, since no man can contradict this, it behoves you to be silent, and to do nothing in haste. Yet have you brought these men who have neither spoiled temples nor blasphemed our goddess. But if this Dimitrios and the sons of his craft have strife with any man, behold, the proconsul is in the city, (and) there are officers: let them go nigh and judge one with another. And if you require other (procedure), in the place which is given by the law for an assembly it shall be resolved. For now also are we standing in peril of being accused as disturbers, because we cannot make excuse for the concourse of this day, inasmuch as we have met uselessly, and have made a tumult without cause. And when these he had said, he dissolved the assembly.

And after the tumult had stilled, Panlos called the disciples and consoled them and kissed them, and going forth went unto Makedunia. And when he had itinerated those regions, and had consoled them with many words, he came into the country of Halex,⁴ and was there three months. But the Jihudoyee wrought treachery against him, when he was about to go into Syria, and

⁴ *Quasi dicat, HELLAS, Greece.*

had thought to return into Makedunia. And (there) went forth with him into Asia Supatros who was from Berula, the city; and Aristarkos and Sakundos, who (were) from Thessalonika; and Gaios, who was from Derbe the city; and Timotheos, who was from Lystra; and from Asia, Tukikos and Trophimos. These went before us, and waited for us in Troas. But we went forth from Philipos, a city of the Makedunoyee, after the days of the Phatiree, and voyaged by sea and came to Troas in five days, and there were we seven days.

LVII.

AND on the first day in the week, when we were assembled to break the eucharist, Paulos discoursed with them, because the day following he was to depart; and he prolonged his discourse until the dividing of the night. And there were many lamps of fire in the high-room⁵ where we were assembled. And a certain youth whose name was Eutikos sat in a window and heard. And he had sunk into a heavy sleep while Paulos prolonged his discourse, and in his sleep he fell from the third floor, and was taken up as dead. And Paulos descended, and fell upon him, and embraced him, and said, Be not agitated, for his life is in him. When he had gone up, he broke bread and tasted, speaking with them until the morning arose; and then went he forth to proceed by land. And they brought the young man alive, and rejoiced over him greatly.

But we went down to the ship, and voyaged to the port⁶ of Thesos, because there we were to receive Paulos, for thus he had instructed us, while he himself would proceed by land. But when we had received him from

⁵ *B'elitho*.

⁶ *Πορτος* Portus. But Tremellius, G. Faber, Buxtorf, and Troschius say, *Cetus*, *congregatio*. Schaaff seems to prefer *cetus*.

Thesos, we took him up into the ship and came to Mitylene. And from thence the day after we voyaged over against Kios the island, and again the day after we came to Samos; and we tarried at Trogalium, and the day after we came to Militos: for Paulos had decided with himself to pass by Ephesos, that he might not be hindered there, because he hastened, that, if it were possible, on the day of the Pentecost in Urishlem he might work.

LVIII.

AND from Militos he sent to bring the presbyters of the church of Ephesos; and when they came to him, he said to them:

You know, that from the first day that I entered Asia, how I was with you all time, serving Aloha in much lowliness and with tears, and in those temptations which passed upon me through the devices of the Jihudoyee. Neither neglected I any thing that was profitable for your souls, that I might preach to you and teach in public places and in houses, while I testified to Jihudoyee and to Aramoyee concerning repentance that is toward Aloha, and faith which is in our Lord Jeshu Meshiha. And now I, bound in the Spirit, go to Urishlem; not knowing what I shall know in her. Nevertheless, the Spirit of Holiness in every city testifieth to me and saith, that bonds and afflictions are for me. But by me my life is reckoned nothing, so that I may accomplish my course, and the ministry I have received from our Lord Jeshu, to bear witness concerning the gospel of the grace of Aloha.

And now, I know that again my face you will not see, you, all, among whom I have gone about, preaching to you the kingdom of Aloha. I testify to you this very day, that I am pure from the blood of you all. For I

have not shunned to make known to you all the will of Aloha.

Take heed therefore to yourselves, and to the whole flock over which the Spirit of Holiness hath constituted you the bishops; to pasture the church of the Meshiha which he hath purchased with his blood. For I know that after I shall have gone, there will enter with you furious wolves which will not spare the flock. And also from you, of yourselves, will men arise speaking perverse things to turn away disciples to go after them. On account of this be watchful, and remember, that for three years I ceased not by night and by day with tears to instruct every one of you.

And now I commend you to Aloha, and to the word of his grace, who is able to build you up, and to give you an inheritance with all the saints. Silver, or gold, or raiment have I not coveted; and you know to the necessity of myself, and of those who are with me, these hands have ministered. And I have shown you every thing, (that) so it behoveth to labour, and to be careful of those who are infirm, and to remember the word of our Lord Jeshu, that he said, He is blessed who giveth, more than he who receiveth.

And when these he had said, he kneeled on his knees and prayed, and all the men with him. And there was a great weeping with all of them, and they embraced him and kissed him; but most agonized (were they) by that word which he had spoken, that again they were not to see his face. And they accompanied him to the ship.

And we separated from them and voyaged directly unto Ko the island, and the day after we came to Roolos, and from thence to Patara; and we found there a ship which was going to Panikè, and we ascended into her and voyaged. And coming near Kypros the island, we left it on the left hand and came unto Syria, and thence came

we to Tsur : for there was the ship to relieve from her burden. And having found disciples there, we sojourned with them seven days. And these said daily unto Paulos in the Spirit, That he should not go unto Urishlem. And after those days we departed to go on the way. And they accompanied us, all of them, they and their wives and their children, till without the city, and kneeled upon their knees on the sea shore, and prayed. And we kissed one another, and we ascended to the ship, and they returned to their homes. But we voyaged from Tsur, and came to Aku the city, and gave the salutation to the brethren who were there, and abode among them one day. And the day after we departed and came to Cesarea ; and we entered and abode in the house of Philipos the preacher, he who was of the seven. And he had four virgin daughters who prophesied. And when we had been there many days, there came down from Jihud a certain prophet whose name was Agabos. And he came in to us, and took the loins'-girdle of Paulos, and bound his own feet and his hands, and said, Thus saith the Spirit of Holiness, So the man the master of this girdle will the Jihudoyee bind in Urishlem ; and they will deliver him into the hands of the Gentiles. And when we heard these words, we and the sons of the place entreated of him not to go unto Urishlem.

LIX.

THEN answered Paulos and said, What do you, weeping and bruising my heart? For not to be bound only am I prepared, but also to die in Urishlem, for the sake of the name of our Lord Jeshu Meshiha. And when he would not be persuaded by us, we desisted, and said, The will of our Lord be done.

And after those days we prepared and went up to Urishlem. And there went with us men, disciples, from

Cesarea, who conducted with them a certain brother of the first disciples whose name was Mnason, and he was from Kypros, to receive us into his house. And when we were come to Urishlem, the brethren received us joyfully.

And the day following we entered with Paulos to Jakub, while all the presbyters were with him. And we gave them salutation.⁷ And Paulos recounted to them in order what Aloha had done among the Gentiles by his ministry. And when they heard, they glorified Aloha.

And they said to him, Thou seest, our brother, how many myriads there are in Jihud who believe, and all of them are zealous for the law. But it hath been said to them of thee, that thou teachest all the Jihudoyee who are among the Gentiles to remove from Musha; telling them that they should not circumcise their sons, nor walk in the customs of the law. On this account, when they hear that thou art come hither, do that which we tell thee. We have four men who have a vow to be purified. Take them, and go, purify with them, and lay out upon them the expenses, that they may shave their heads; and it will be known to every man that what hath been said against thee is false, and that thou fulfillest and keepest the law. Concerning those of the Gentiles who believe, we wrote that they should keep themselves from sacrifices, and from fornication, and from the strangled, and from blood.

Then Paul took those men the day after, and was purified with them. And he entered and went into the temple, making known to them the fulfilment of the days of the purification, so that an oblation might be offered for each man of them.

And when the seventh day was come the Jihudoyee who were from Asia saw him in the temple, and stirred

up against him all the people. And they lifted their hands against him, crying out, and saying, Men, sons of Israel, help! This is the man who contrary to our people teacheth every where, and contrary to the law, and against this place. And also Aramoyec hath he brought into the temple, and profaned this holy place. For they had before seen with him Trophimus the Ephesian in the city, and supposed that with Paulos he had entered the temple. And the whole city was commoved, and all the people assembled, and they laid hold of Paulos, and dragged him without from the temple; and instantly the gates were shut.

And while the multitude sought to kill him, the tribune^b of the cohort heard that the whole city was agitated. And forthwith took he a centurion and many soldiers and ran upon them; and when they saw the tribune and the soldiers, they desisted from beating Paulos. And the tribune drew near and took him, and commanded them to bind him with two chains. And he asked concerning him who (he was), and what he had done? And men from the crowd cried against him variously, and because of their crying he was not able to know what was the truth; and he commanded that they should lead him to the fortress. And as Paulos came to the stairs the soldiers carried him, on account of the violence of the people: for after him was much people; and they cried, and said, Away with him!

And as they came to enter into the fortress, Paulos himself said to the tribune, May I be permitted to speak to the people?

But he said to him, Javanith knowest thou? Art thou not that Metsroya who before these days stirred up and led forth into the waste four thousand men workers of evils?

Paulos said to him, I am a man a Jihudoya from Tarsos of Cilicia, an illustrious city in which I was born : I pray you permit me to speak to the people.

And when he had permitted him, Paulos stood upon the stairs, and signed to them with his hand ; and when they had ceased, he spoke to them in Hebrew, and said to them,

Brethren and fathers, hear the defence which I make to you. And when they heard that Hebrew he was speaking with them, the more they ceased ; and he said to them, I am a man a Jihudoya ; and I was born in Tarsos of Cilicia, but was brought up in this city at the feet of Gamaliel, and instructed perfectly in the law of our fathers. And I was zealous for Aloha, even as all of you are also. And this way I persecuted unto the death, while I bound and delivered to the house of the bound both men and women ; as the chief of the priests can testify of me, and all the elders, that from them I received letters to go to the brethren who were in Darmsuk, that also them who were there I should bring to Urishlem bound, that they might be fined. And as I went, and began to approach Darmsuk in the dividing of the day, suddenly from heaven there shone upon me a great light, and I fell upon the earth, and heard a voice, which said to me, Shaol, Shaol, why persecutest thou me ? But I answered and said, Who art thou, my Lord ? And he said to me, I am Jeshu Nataroya, whom thou persecutest ! And the men who were with me saw the light, but the voice they understood⁹ not which spake with me. And I said, What shall I do, my Lord ? And he said to me, Arise, go into Darmsuk, and there shall it be told thee of whatever it is commanded thee to do. And while I could not see because of the glory of

⁹ Lit. "heard."

that light, they who were with me took me by my hands, and I entered Darmsuk. And a man, one Hania, righteous in the law, as the Jihudoyee who were there testified of him, came to me, and said to me, Shaol, my brother, open thine eyes. And in a moment my eyes were opened, and I beheld him. And he said to me, The God of our fathers hath appointed thee to know his will, and to see that Just One, and to hear the voice from his lips, that thou mayest be a witness to all men of all that thou hast seen and heard. And now why delayest thou? Arise, baptize, and be washed from thy sins, while thou callest his Name.

And being returned, I came hither to Urishlem. And I prayed in the temple. And I saw him in a vision, when he said¹ to me, Hasten, and remove thee from Uriahlem: for they will not receive thy testimony concerning me. And I said, My Lord, they know also how I delivered to the house of the bound, and smote in all the synagogues, those who have believed in thee. And when the blood of thy martyr Estephanos was shed, I also stood with them, and fulfilled the will of his murderers, and kept the garments of them who stoned him. And he said to me, Go: for I send thee far away to preach to the Gentiles.

And when they had heard Paulos until this word, they lifted up their voice, and cried, Take from the carth one like this; for he ought not to live. And as they shonted and cast their garments and threw dust to the heaven, the tribune commanded that he should be brought into the fortress, and commanded him to be questioned by scourging, that he might know for what cause they cried against him. And as they exposed him with thongs, Paulos said to the centurion who stood near him,

¹ Or, saying.

Is it allowed you to scourge a Roman man who is not condemned? And when the centurion heard, he approached the tribune, and said to him, What doest thou? For this is a Roman man.

And the tribune approached him, and said to him, Tell me, art thou a Roman?

He said to him, Yea.

The tribune answered, and said to him, I with much money purchased the Roman-right.²

Paulos said to him, But I was born in it.

And immediately those who had sought to scourge him desisted from him; and the tribune feared when he learned that he was a Roman, because he had bound him.

LX.

AND the day after he willed to know truly what was the accusation which the Jihudoyce brought against him. And he ordered him and commanded the great priests and all the synagogue of their rulers to come; and he took Paulos and brought (him) down, and stood him among them.

And Paulos, looking upon their assembly, said, Men, brethren, I in all good conscience have conversed before Aloha, unto this day. And Hanania the priest commanded them who stood by him to smite Paulos upon his mouth. And Paulos said to him, It will be that Aloha will smite thee, (thou) whitened wall: thou sittest to judge me according to the law, while thou transgress-est the law, and commandest that they smite me! And they who stood there said to him, The priest of Aloha revilest thou? Paulos said to them, I knew not, my brethren, that he is the priest; for it is written, Of the

² *Rumolutha.*

chief of thy people thou shalt not speak evil. And when Paulos knew that (part) of the people were of the Zadukoyce and (part) of it of the Pharishce, he cried in the assembly, Men, my brethren, I am a Pharisha, the son of Pharishce; and for the hope of the resurrection of the dead am I judged. And when he had said this, the Pharishce and the Zadukoyce fell on one another, and the people was divided. For the Zadukoyce say that there is no resurrection, nor angels, nor spirit; but the Pharishce confess all these. And there was made a great noise. And certain sophree of the choice of the Pharishce arose and contended with them, and said, We have not found any thing of evil in this man; but if a spirit or an angel hath spoken with him, what is there in this? And when there was a great commotion among them, the tribune feared lest they should tear Paulos in pieces, and he sent to the Rumoyce to come and carry him away from the midst of them, and take him into the fortress.

And when it was night our Lord appeared unto Paulos, and said to him, Be strong: for as thou hast testified of me in Urishlem, so is it to be that thou also in Ruma shalt testify.

LXI.

AND when it became morning, men of the Jihudoyce gathered and bound a vow³ upon themselves, that they would not eat or drink till they had killed Paulos. But there were of those who established by oath this compact more than forty men. And they drew nigh to the priests and to the elders, and said, A vow we have vowed upon us, that nothing will we taste until we have killed Paulos. And now do you and the princes of the syna-

³ *Cherem.*

gogue request from the tribune to bring him to you, as if you sought to investigate more truly his work, and we are prepared to kill him while he shall come to you. And the son of the sister of Paulos heard this plot, and he entered the fortress and informed Paulos. And Paulos sent (and) called one of the centurions, and said to him, Bring this youth to the tribune, for he has somewhat to tell him. And the centurion conducted the youth, and introduced him to the tribune, and said, Paulos the prisoner called me, and requested of me to bring this youth to thee, because he hath somewhat to tell thee. And the tribune took the youth by his hand, and led him on one side, and asked him, What hast thou to tell me? And the youth said to him, The Jihudoyee have determined to request of thee to send down Paulos, to-morrow, to their synagogue, as if willing to learn somewhat more from him: thou therefore yield not to them; for, behold, more than forty men of them watch for him in ambush, and have bound a curse upon themselves, that they will neither eat nor drink till they have killed him: and, behold, they are ready, and wait thy promise. And the tribune dismissed the youth, when he had admonished him, Let no man know that these thou hast informed me.

And he called two centurions, and said to them, Go, prepare two hundred Romans to go to Ccsarea, and seventy horsemen and right-handed spearmen two hundred, to go forth at the third hour of the night; but provide also a beast to carry Paulos, and escape to Felix the governor.⁴

And he wrote a letter, and gave it to them, which was thus:

Klaudios Lusios unto Felix the victorious governor,

⁴ Veree 26 is wanting.

peace. The Jihudoyee had seized this man to kill him ; and I arose with the Romans and rescued him, when I had learned that he is a Roman. And when I sought to know the occasion of which they accused him, I brought him down to their synagogue. And I found that concerning questions of their law they accused him ; and a cause worthy of bonds or of death was not in him. And when it was told me of the treachery of a plot which the Jihudoyee wrought against him, I straightway sent him to thee ; and I have commanded his accusers to come and speak with him before thee. Farewell.

Then the Rumoyee, as they had been commanded, took Paulos by night, and brought him to Antipatros the city ; and the day after the horsemen sent away their foot-companions to return to the fortress. And they came to Cesarea. And they gave the letter to the governor, and made Paulos stand before him. And when he had read the letter, he asked him from what province he was. And when he had heard that (he was) from Cilicia, he said to him, I will hear thee when thy accusers have come. And he commanded that they should keep him in the pretorium of Herodes.

LXII.

AND after five days Hanania the great priest came down with the elders, and with Tartelos a rhetor, and informed the governor against Paulos. And being called, Tartelos came forth to accuse him, and said,

For many years have we dwelt (in peace) through thee, and many reformatations have been made for this people in the bearing of thy office ; and all we in every place receive thy bounty, victorious Felix. But, not to weary thee with many (words), I pray thee to hear our humbleness with brevity. For we have found this man to be a destroyer, and an exciter of agitation among all

the Jihudoyee, and in all the land : for he is a chief of the doctrine of the Nataroyee, and he willed to pollute our temple ; and having apprehended him, we sought to judge him according to our law ; but Lusios the tribune came, and with great force transferred him from our hands, and hath sent him unto thee, and commanded his accusers to come to thee ; and thou canst by questioning him learn from him concerning all these things of which we accuse him.

The Jihudoyce themselves also contended against him, saying, that so these things were. And the governor signed to Paulos to speak. And Paulos answered, and said,

For many years I know that thou hast been the judge of this people, and on this account I joyfully make defence for myself ; while thou shouldst know that it hath not been more than twelve days since I went up to Urishlem to worship. Neither found they me speaking with any man in the temple, neither have I gathered an assembly in their synagogue nor in the city ; nor is it in their power to demonstrate before thee any thing of what they accuse me. Nevertheless, this do I confess, that in that very doctrine of which they speak, in it serve I the God of my fathers, believing in all that is written in the law and in the prophets, and having hope in Aloha [for] that which they also hope : that there shall be a resurrection from the house of the dead, of the just and of the evil. Because of this also I labour to have a good conscience before Aloha and before men, continually.

But after many years I came to the sons of my people to bestow alms, and to present an oblation. And these found me in the temple being purified, not with a concourse nor with tumult ; but men Jihudoyee who had come from Asia raised a tumult ; (and) these it behoved

to stand with me before thee, and to accuse of that whatever they have (against me). Or let these themselves declare, what crime they found in me, when I stood before their assembly, unless for this one word which I proclaimed while standing in the midst of them, For the resurrection of the dead am I judged this day before you.

But Felix, because he knew this way fully, delayed them, saying, When the tribune comes I will hear between you. And he commanded the centurion to keep Paulos in quietude, and that none of his acquaintances should be hindered from ministering to him. And after a few days Felix, and Drusilla his wife, who was a Jihudoytha, sent and called Paulos, and they heard from him concerning the faith of the Meshiha. And as he discoursed with them of righteousness, and of holiness, and of the judgment which is to come, Felix was filled with fear, and he said, Now go, and when I have opportunity^s I will send for thee. For he hoped that a bribe would be given him by Paulos, and on this account he continually sent to bring him, and to speak with him. And when two years were fulfilled to him, another governor came in his place, who was called Porcios Festos. But Felix, as to do a favour to the Jihudoyee, left Paulos bound.

And when Festos came to Cesarca, after three days he went up to Urishlem. And the chief priest and elders showed him concerning Panlos, and besought from him, asking of him this favour, that he would bring him to Urishlem, while they would act treacherously in the way by killing him. And Festos returned the word, That Paulos was kept in Cesarea, and I am hastening to proceed; let those therefore of you who are able, go down with us, and accuse him of whatever guilt there is in the

^s Or, place.

man. And when he had been there eight days or ten, he went down to Cesarea.

And the day after he sat on the tribunal, and commanded to bring Paulos. And when he had come, the Jihudoyee who had come down from Urishlem surrounded him, and accusations many and hard brought against him, which they were not able to prove; while Paulos put forth the mind, that he had not offended in any thing, neither against the law of the Jihudoyee, nor against the temple, nor against Cæsar. But Festos, because he willed to accord a favour to the Jihudoyec, said to Paulos,

Art thou willing to go up to Urishlem, and there concerning these things to be judged before me?

Paulos answered, and said, At the tribunal of Cæsar stand I. There it is right for me to be judged. Not any thing have I transgressed against the Jihudoyee, as also thou knowest; and if a crime I have committed, or any thing worthy of death, I ask not (to be exempted) from death. But, if there be nothing in me of which these accuse me, no man shall give me to them as a gift. I invoke the appeals of Cæsar.

Then Festos, having spoken with the sons of his council, said, The appeals of Cæsar hast thou invoked? To Cæsar goest thou.

LXIII.

AND when days had been, Agripas the king and Bernike came down to Cesarea to salnte⁶ Festos. And when they had been with him (some) days, Festos recounted to the king the judgment⁷ of Paulos, saying, A certain man has been left bound by Felix; and when I was at Urishlem, the chief priests and elders of the Jihudoyee informed me against him, and begged that I

⁶ To wish the peace of.

⁷ Or. cause.

would do for them judgment against him. And I told them, it was not the custom of the Romans to give any man as a gift to be killed, until his adversaries have come and accused him to his face, and there be given him place to defend himself against that of which he is accused. And when I had come hither, without delay, the day after I sat on the tribunal, and commanded to bring the man to me. And his accusers stood up with him, but could not find any evil accusation to prove against him, (such) as I had expected, but (had) various questions with him regarding their worship, and concerning Jeshu, a man who was dead, of whom Paulos said that he was alive. And because I stood not^s upon the investigation of these (matters), I said to Paulos, Dost thou require to go to Urishlem, and there be judged concerning these? But he required to be kept unto the judgment of Cæsar; and I commanded that he should be kept until I may send him to Cæsar.

And Agripas said, I would hear this man.

And Festos said, To-morrow thou shalt hear him.

And the day after came Agripas and Bernike with great pomp, and entered the house of judgment, with the tribunes and the chiefs of the city. And Festos commanded, and Paulos came.

And Festos said, King Agripas, and all men who are with us, concerning this man whom you see have all the people of the Jihudoyee taken me at Urishlem and here, crying, that This ought not further to live; but I perceived not that he had done any thing worthy of death. And because he required to be reserved for the judgment of Cæsar, I have commanded that he should be sent. But (as) I know not what to write of him unto Cæsar, therefore have I willed to bring him before you, and

^s Or, have not been constituted for.

especially before thee, king Agripas, that, having inquired into his case, I may find what to write. For it is not fit when we send a man bound, not to record his transgression.

And Agripas said to Paulos, It is permitted thee to speak for thyself. Then Paulos stretched forth his hand and made defence, and said,

Of all that I am accused by the Jihudoyee, king Agripas, I consider myself happy, that before you I (have to) make defence. Especially because I know that you are conversant with all questions and laws of the Jihudoyee; therefore, I pray you with patient mind to hear me. For the Jihudoyee themselves—if they would testify—know my manners from my youth, which were mine from the beginning among my people at Urishlem; because they of a long time were assured of me, and they know that in the high doctrine of the Pharishee I lived. And now, concerning the hope of the promise that was made to our fathers by Aloha, stand I, and am judged. And for this hope (to which) our twelve tribes, with diligent prayers by day and night, are expecting to come, for this very hope am I accused by the Jihudoyee, king Agripas! What judge you; ought we not to believe that Aloha will raise the dead?

For I, at the first, proposed in my mind to do many things against the name of Jeshu Natsroya. This I also did in Urishlem. And many holy ones I cast into the house of the bound, by the authority which I had received from the great priests; and when they were killed by them, I participated with those who condemned them. And in every synagogue I was furious against them, while I constrained them to blaspheme the name of Jeshu; and, being filled with great wrath against them, I went forth unto other cities also to persecute them.

And while going on this account to Darmsuk, with

authority and permission from the great priests, at the dividing of the day, in the way, I saw from heaven, O king, shining upon me and upon all who were with me, a light which (was) more excellent than the sun. And we fell all of us upon the earth; and I heard a voice that said to me in Hebrew, Shaol, Shaol, why persecutest thou me?⁹ It is hard to thee to kick against the pricks! And I said, Who art thou, my Lord? And he said, I am Jeshu Natsroya, whom thou persecutest. And he said to me, Stand upon thy feet, because for this I have appeared to thee, to appoint thee a minister and witness of that (for) which thou hast seen me, and (for) which thou shalt see me. And I will deliver thee from the people of the Jihudoyee, and from the other nations to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto Aloha, and receive the forgiveness of sins, and a lot with the saints through faith, which (is) in me.

Wherefore, king Agripas, I withstood not with perversity the heavenly vision, but preached, at first to them who were in Darmsuk, and to them who were at Uriah-lem, and in all the districts of Jihud, and also to the Gentiles have I preached, that they should repent, and turn to Aloha, and do works worthy of repentance. And for these things the Jihudoyee seized me in the temple, and would have killed me; but Aloha hath helped me until this day; and, behold, I stand and testify to the small and to the great, yet nothing beyond Musha and the prophets do I speak, but those things which they said should come to pass; that the Meshiha should suffer, and should be the chief of the resurrection from the house of the dead, and should preach light to the people and to the nations.

⁹ *Shaol, Shaol, mono rodeph ath li?*

LXIV.

AND as Paulos was thus making defence, Festos cried with a high voice, Thou art mad, Paulos ; much learning¹ hath made thee mad !

Paulos said to him, I am not mad, victorious Festos, but words of truth and righteousness I speak. And king Agrippos also, especially, knoweth concerning these things ; and therefore speak I with openness before him ; because not one of these things I think have been hidden from him ; for they were not done in secrecy. Believest thou, king Agrippos, the prophets ? I know that thou believest.

King Agrippos said to him, (Within) a little thou persuadest me to become a Christian.

And Paulos said, I would from Aloha that in little and in much, not only thou, but also all who hear me to-day, were as I am, except these bonds.

And the king arose, and the governor, and Bernike, and those who sat with them : and when they were removed thence they spake one with another, and said, Nothing that is worthy of death or of bonds hath this man done. And Agrippos said to Festos, This man could have been dismissed, if he had not called the appeal of Cæsar.

And Festos commanded concerning him that he should be sent unto Cæsar in Italia. And he delivered Paulos, and other prisoners with him, to a certain man, a centurion of the band of Sebaste, whose name was Julios. And when he would proceed, we went down to a ship which was from Adramantos the city, to go to the region of Asia. And Aristarkos, a Makedonoya who was of Thessalonike the city, entered the ship with us. And the day after we came to Tsaidon. And the centurion behaved

¹ Or, many books.

with kindness towards Paulos, and permitted him to go to his friends and be refreshed. And from thence we voyaged; and because the winds were contrary we made a circuit unto Cypros.² And we went through the sea of Cilicia and of Pamphulia, and came to Mura, a city of Lukia. And the centurion found there a ship from Aleksandria which was going to Italia, and he placed us in her. And because she sailed heavily, (after) many days we had scarce come over against Knidos the island, and as the wind did not permit us to go directly, we went round by Kreta against Salmona the city; and hardly voyaging we passing around it came to the place which is called the Fair Havens.

LXV.

AND it was nigh to the city named Lasia. And we were there much time, until the day when the day³ of the fast of the Jihudoyee had also passed, and there had become danger for one to voyage by sea. And Paulos counselled them and said, Men, I perceive that with distress and much loss we are to voyage, not only to the burden of the ship, but also to our own lives. But the centurion hearkened to the governor and to the lord of the ship rather than to the counsel of Paulos. And because that haven was not convenient to winter in, many of us desired to proceed thence, and if possible to come and winter in a certain harbour in Kreta, called Phonika, and which looked to the south. And when the wind of the south blew, and we thought we could come as we desired, we sailed round Kreta. And after a little there came forth against us a blowing of the tempest which is called Taphonikos Euroklidon; and the ship was carried

² *Al Kypros.*³ *Tishri*, 10th day: about September 20th.

away, and could not stand against the wind, and we gave her into its hand. And when we had passed a certain isle that is called Cyra; we could scarcely take up the boat. And when we had uplifted her, we girded and strengthened the ship. And because we feared lest we should fall into the precipitancy⁴ of the sea, we brought down the sails, and so went forward. And while there rose against us the hard tempest, the next day we threw the goods into the sea. And the third day the things of the ship itself we cast forth. And when the storm had held more days, and neither the sun was seen, nor the moon, nor stars, the hope that we should be saved at all was cut off. And while no man had taken any food, then stood Paulos among them, and said, Men, if you had been persuaded by me, you would not have voyaged from Kreta, and we should have been exempted from loss, and from this distress. Yet now I counsel you to be without anxiety; for not one of you will perish, but the ship only. For in this night there appeared to me the angel of Aloha, (of) him whose I am, and whom I serve. And he said to me, Fear not, Paulos, for thou art to stand before Cæsar; and, behold, Aloha hath given thee the gift of all who voyage with thee. Therefore, men, take courage; for I believe Aloha, that so it shall be as he hath told me. Nevertheless, upon a certain island we have to be cast.

LXVI.

AND after fourteen days (in) which we had wandered and been beaten in the sea of Hadrios, in the dividing of the night, the mariners thought that we drew nigh to land. And they cast the lead, and found twenty cubits;

⁴  *Locus declivis, descensus, precipitium.* Greek, σῆμα.

and again a little they proceeded, and found fifteen cubits. And fearing lest we should be found in a place in which were rocks, they cast forth from the hinder part of the ship four anchors, and prayed that it would become day. But the mariners sought to escape from the ship, and lowered from her the boat into the sea, on the pretext that they would go in her, and bind the ship to the land. And when Paulos saw, he said to the centurion and to the soldiers, If these in the ship remain not, you cannot be saved. Then cut the soldiers the cable of the boat from the ship, and let her drive.

But Paulos himself, until it was morning, persuaded all of them to take food, saying to them, To-day it is fourteen days (in which) from danger you have tasted nothing. Wherefore I beseech you receive meat for the establishment of your lives ; for a hair of the head of one of you will not perish. And when these he had said, he took bread, and praised Aloha before them all, and he broke and began to eat. And they were all comforted, and received food. But we were in the ship two hundred and seventy and six souls. And when they were satisfied with food, they lightened the ship, and took up the wheat and sent it into the sea.

And when it was day, the sailors knew not what land it was ; but they saw along the coast a certain inlet of the sea, (into) which they purposed if possible to drive the ship. And they cut the anchors⁵ from the ship, and left them in the sea, and they loosed the bands of the oars, and raised a small sail to the wind which blew, and went forward to the face of the land. And the ship struck on a high place between two depths of the sea, and infixed⁶ herself in it ; and her forepart stood upon it, and was immovable,

⁵ Sic.

⁶ *Infirmit se.*—TREM. *Illisa est.*—REG. *Rempinata est.*—Paris, Min. et Angl. *Rupta est.*—Buxt. C. R.

but her afterpart was loosed from the violence of the waves. And the soldiers would have killed the prisoners, lest they should cast forth to swim, and escape from them; and the centurion restrained them from this, because he was willing to save Paulos. And those who could cast forth to swim he commanded to be the first to swim, and to pass to the land. And the rest, on boards, and on other timbers of the ship, passed; and thus all of them escaped to land.

LXVII.

AND afterwards we learned that Melita was called that island. And the Barbaroyee who dwelt in it many kindnesses showed us. And they kindled a fire, and called all of us to warm, because there was great rain and cold. And Paulos took many sticks and placed upon the fire; and there came forth a viper from the heat of the fire, and bit (him) in his hand. And when the Barbaroyee saw it hang upon his hand, they said, Perhaps this man is a murderer, whom, though he is escaped from the sea, justice suffereth not to live. But Paulos shook his hand, and cast the viper into the fire, and nothing of evil befell him. But the Barbaroyee expected that he would immediately have swelled and fallen dead upon the ground; and when they had for a great while expected and saw that nothing of evil befell him, they changed their words, and said he was a god.

But there were possessions in that place (belonging) to a certain man whose name was Publios, who himself was the chief of the island; and he cheerfully received us into his house three days. But the father of Publios was ill in a fever, and a disease of the bowels. And Paulos went in to him, and prayed and laid his hand on him, and healed him. And when this was done, the rest also

of them who were diseased in the island came to him and were cured. And with great honours they honoured us; and when we went forth from thence they supplied us.

LXVIII.

BUT we went forth after three months and voyaged in an Alexandrine ship which had wintered at the island; and she had upon her the sign of the Twins. And we came to Sarakosa the city, and remained there three days. And from thence we went round and came to Regium the city. And after one day the south wind blew, and in two days we came to Potialos, a city of Italia. And we found there brethren, and they prayed of us, and we were with them seven days, and then went we unto Ruma.

And when the brethren who were there heard, they came forth to meet us unto the street that is called Apios Foros, and unto the Three Taverns. And when Paulos saw them he thanked Aloha, and was strengthened.

And we entered Ruma.

And the centurion allowed Paulos to sojourn where he willed, with the soldier, him who guarded him. And after three days Paulos sent to convoke the principal men of the Jihudoyee; and when they were assembled, he said to them, Men, brethren, I, who in nothing have risen against the people, nor the law of our fathers, in bonds was delivered from Urishlem into the hands of the Rumoyee. And they who examined me willed to dismiss me, because they found not in me any fault worthy of death. And when the Jihudoyee had risen against me, I was constrained to call the appeal of Cæsar; (yet) not as though I had in any thing to be the accuser of the sons of my people. Wherefore I have besought you to come, that I might see you, and declare to you these

things; for on account of the hope of Israel am I bound with this chain.

They said to him, We have not received letters concerning thee from Jihnd, and none of the brethren who have come from Urishlem have spoken any thing evil of thee. But we are willing to hear from thee what it is that thou thinkest; for we know that this doctrine is by no man received.

LXIX.

AND they appointed him a day; and many assembled and came where he sojourned; and he explained to them concerning the kingdom of Aloha, testifying and persuading them concerning Jeshu, from the law of Musha and from the prophets, from the morning until the evening. And some of them were persuaded by his words, and others were not persuaded. And they removed from him, while not agreeing together. And Paulos said to them this word, Well spake the Spirit of Holiness, by the mouth of Eshaia the prophet, against your fathers, saying,

Go unto this people, and say unto them,
 Hearing, you will hear and will not understand,
 And you will see, but not discern:
 For stupified is the heart of this people,
 And their hearing they have made heavy,
 And their eyes have they closed,
 Lest they should see with their eyes,
 And hear with their ears,
 And understand with their hearts,
 And be turned unto me, and I should forgive them.
 Be this therefore known to you, that to the Gentiles is sent this redemption, for they will also hear it.

And Paulos hired his own house, and was in it two

years, and received there all those who came to him. And he preached concerning the kingdom of Aloha, and taught with confidence concerning our Lord Jeshu Meshiha, none forbidding.

Finished are the Acts of the Blessed Apostles ;
that is, their Histories.

THE
APOSTOLICAL EPISTLES.

حَقِيقَةُ مُنْجِي ٱلْعَالَمِ
 مَعَهُ مَسِيحًا
 فَحِينَئِذٍ أَتَدْعُهُمْ إِلَى ٱلْإِيمَانِ بِقُدْرَتِهِ مَعِي
 بِمَنْجِي مَعَهُ مَسِيحًا

IN THE
 NAME OF OUR LORD AND OUR ALOHA
 JESHU MESHIHA,

WE WRITE THE FOURTEEN EPISTLES OF PAULOS THE APOSTLE
 OF OUR LORD JESHU MESHIHA.

THE EPISTLE OF PAULOS THE APOSTLE
 TO THE RUMOYEE.

I.

PAULOS, a servant of Jeshu Meshiha, called, and an apostle, who hath been separated unto the gospel of Aloha, which from of old he had promised by the hand of the prophets, in the holy writings, concerning his Son, who was born, according to the flesh, of the seed of the house of David, and is known¹ (to be) the Son of Aloha by power, and by the Holy Spirit, who raised him from among the dead, Jeshu Meshiha our Lord: by whom we

¹ Or, acknowledged.

have received grace and apostleship among all nations, that they should become obedient unto the faith of his name: and you also are of them, called in Jeshu Meshiha: To all who are in Kuma, beloved of Aloha, called and saints; peace and grace be with you from Aloha our Father, and from our Lord Jeshu Meshiha.

First, I praise my God through Jeshu Meshiha on behalf of you all, that your faith is heard (of) in all the world. For a witness unto me is Aloha, whom I serve in the spirit in the gospel of his Son, that without ceasing at all time I remember you in my prayers. And I pray that from now there may be opened unto me the way, by the will of Aloha, to come to you. For I greatly desire to see you, and to impart to you the gift of the Spirit, that thereby you may be established, and that together we may be comforted by your faith and mine.

II.

BUT I will that you know, my brethren, that many times I have willed to come to you, and have been hindered until this; that among you also I may have fruit as among the rest of the nations of the Javnoyce and Barbaroyee, the wise and the foolish, because to every man am I obligated to preach; and so am I urged to evangelize unto you also who are in Kuma. For I am not ashamed of the gospel, because it is the power of Aloha for the salvation of all who believe in him, whether of the Jihudoyee first, or of the Aramoyee: for the righteousness of Aloha in it is revealed from faith to faith, as it is written,

The righteous by faith shall live.

For the wrath of Aloha is revealed from heaven against all the unrighteousness and depravity of the sons of men, who the truth in unrighteousness detain. Because the knowledge of Aloha is revealed in them; for Aloha

revealed it in them. For the occult things² of Aloha from the foundations of the world, unto his creatures by intelligence are apparent, and his power and his Godhead eternal, that they may be without excuse. For when they knew Aloha, they did not as Aloha glorify him and praise him, but became vain in their imaginations, and their heart was darkened, that they understood not. And while thinking in themselves that they were wise, they were fools.³ And they changed the glory of Aloha the Incorruptible into the likeness of the image of corruptible man, and into the likeness of birds and of four-footed (beasts) and of reptiles of the earth. Because of this Aloha delivered them up to the unclean lusts of their hearts, that they would debase their bodies among them. And they changed the truth of Aloha into a lie, and worshipped and served the creatures rather than their Creator, to whom be praises and blessings for ever and ever. Amen.

III.

WHEREFORE Aloha delivered them up to passions of vileness: for their females changed the use of their nature, and to what is not natural were used. And also their males likewise left the natural use of their females, and were inflamed with concupiscence one with another, and male with male wrought shamefulness, and the just retribution for their perverseness in themselves received. And as they did not decide in themselves to know Aloha, so did Aloha cause them to be delivered up to a mind of vainness, and to do what is not fit; being filled with all wickedness, and uncleanness, and rancour, and malice, and rapacity, and envy, and murder, and contention, and deceit, and evil imaginings, and murmurings, and slan-

² *Kasyothek d' Aloha.*

³ Or, befooled.

ders, and hating of Aloha: vilifiers, inflated ones, boasters, inventors of evil things, mindless, disobedient to parents, (men) to whom a compact is nothing, and (who) neither love peace nor (have) mercy in them; who, knowing the judgment of Aloha, that they who these things do, unto death are condemned, (yet) not only do them, but also participate with those who do them.

Wherefore thou hast no excuse, O man, who judgest thy neighbour; for in that for which thou judgest thy neighbour, thou condemnest thyself; for in those which thou judgest, thou also art conversant.

IV.

AND we know what is the judgment of Aloha in truth against them who in these things converse. But thinkest thou, O man, who judgest them who in these converse, while thou also conversest in them, that thou wilt escape the judgment of Aloha? Or upon the riches of his goodness, and upon his long-suffering, and upon the space he giveth thee, presumest thou? and knowest not that the goodness of Aloha unto repentance leadeth thee? Yet, through the hardness of thy unrepenting heart, layest thou up the treasure of wrath for the day of wrath, and the revelation of the just judgment of Aloha, who rendereth to every man according to his works. To them who seek, in perseverance of good works, glory and honour and incorruption, he giveth eternal life; but to them who are rebellious, and obey not the truth, but unrighteousness obey, he will render wrath and indignation and affliction and distress, upon every man who worketh evils; to Jihudoyee first, and to Aramoyee; but glory and honour and peace to every one who worketh good, to the Jihudoya first, and also to the Aramoya; for there is no acceptance of faces with Aloha.

For they who without the law have sinned, without the law also will perish: and they who in the law have sinned, by the law will be judged. For not the hearers of the law are righteous before Aloha, but the doers of the law are justified.

V.

For if the Gentiles, who have not the law, from their nature shall perform the law, these, while not having the law, unto themselves become a law. And these show the work of law written upon their hearts, and their conscience testifieth of them, while their reasonings accuse or excuse one another;—in the day when Aloha judgeth the secrets of men according to my gospel by Jeshu Meshiha.

But if thou (who) a Jihudoya art called, and reposest on the law, and boastest in Aloha, because thou knowest his will, and distinguishest the things that are fitting, because thou art learned from the law; and confidest upon thyself that thou art a guide of the blind, and a light to those who are in darkness, and an instructor of the wanting-in-mind, and a teacher of children, and hast a type of knowledge and of truth in the law: Thou, then, who teachest others, dost thou not teach thyself? and who preachest that men should not steal, dost thou steal? and who sayest they should not commit adultery, dost thou commit adultery? And thou who condemnest idols, dost thou despoil the sanctuary?⁴ And thou who boastest of the law, in this that thou transgressest against the law, Aloha himself despisest thou? For the name of Aloha through you is blasphemed among the Gentiles, as it is written.

For circumcision profiteth, if thou accomplish the law;

⁴ The house of holiness.

but if thou transgress the law, thy circumcision is become uncircumcisedness. But if the uncircumcision shall keep the commandment of the law, is not uncircumcisedness reckoned to him (as) circumcision? And the uncircumcision, who by nature accomplishes the law, will judge thee, who with the scripture and with circumcision, transgresses against the law.

VI.

FOR it is not in outwardness that he is a Jihudoya, nor is that which is seen in the flesh circumcision; but he is a Jihudoya who is one in inwardness; and circumcision is that which is of the heart, in the spirit, and not in the letter; whose praise is not from the sons of men, but from Aloha.

What then is the excellence of the Jihudoya, and what the profit of circumcision?

Much in every thing: primarily that they had intrusted (to them) the words of Aloha.

For if some of them believed not, would their unbelief abolish the faithfulness of Aloha?

Not so: for Aloha is true, and every man a liar; as it is written,

That thou mayest be just in thy words,

And triumph when they judge thee.

But if our iniquity the righteousness of Aloha establisheth, what shall we say? Is Aloha evil, who bringeth his wrath? As a man do I speak.

Not so; otherwise how shall Aloha judge the world?

For if the truth of Aloha is promoted by my lie unto his glory, why then am I judged as a sinner?

Or why, as certain blaspheme concerning us, affirming that we say, Let us do evil, that good may come? they, whose condemnation is reserved by justice.

What then, have we attained excellence? (No.) For

before we decided of the Jihudoyee and of the Aramoyee that they are all under sin ; as it is written,

None is righteous, not one.

None understandeth or seeketh Aloha.

All have declined together and are reprobate,

And there is none that doeth good, not one.

Open sepulchres are their throats,

Their tongues have deceived,

And the venom of asps is under their lips.

Their mouth is full of cursing and bitterness,

And their feet are swift to shed blood.

Crushing and misery are in their ways ;

And the way of peace they have not known ;

And the fear of Aloha is not before their eyes.

VII.

BUT we know that whatever the law saith, to them who are under the law it saith : that every mouth may be shut, and all the world be guilty unto Aloha. Because by the works of the law no flesh is justified before him ; for from the law sin is known. But now, without the law the righteousness of Aloha is revealed, and the law and the prophets (themselves) testify of it. But the righteousness of Aloha is by faith⁵ of Jeshu Meshiha, unto all and also upon all who believe in him. For there is no distinction : for all have sinned, and have failed of the glory of Aloha ; and all are justified by grace freely, and (that) through the redemption which is in Jeshu Meshiha, whom Aloha before ordained (to be) a propitiation through faith in his blood for our sins which from the first we had sinned, within the space which Aloha hath given to us in his patience,—unto the manifestation of his righteousness which (is) in this time : that he

⁵ Lit. " By the hand of faith."

might be just, and might justify in righteousness him who is in the faith of our Lord Jeshu Meshiha.

Where, then, is boasting? It is abolished. By what law? of works? No, but by the law of faith. We comprehend, therefore, that by faith man is justified, and not by the works of the law. Is Aloha of the Jihudoyee only, and not of the Gentiles? Yea, of the Gentiles also. Because one is Aloha, who justifieth the circumcision by faith, also the uncircumcision by the same faith. Do we therefore the law abolish by faith? Not so, but the law itself we establish.

What then say we of Abraham, the chief of the fathers, that he found in the flesh? For if Abraham by works was justified, he had cause for boasting; but not with Aloha. For what saith the scripture? That Abraham believed Aloha, and he reckoned it to him for righteousness. But to him who worketh, his wages are not reckoned to him as of favour, but as that which is owing to him: but to him who worketh not, but believeth only in him who justifieth sinners, his faith is reckoned to him for righteousness. As also David hath spoken concerning the blessedness of the man to whom Aloha reckoneth righteousness without works, saying,

Blessed are they whose iniquity is forgiven,
And whose sins are covered.

Blessed is the man to whom Aloha reckoneth not his sin.

Is this blessedness, then, upon the circumcision (only), or upon the uncircumcision (also)? Now we have said, that his faith was reckoned to Abraham for righteousness. When, then, was it reckoned to him? In circumcision, or in uncircumcision? It was not in circumcision, but in uncircumcision. For he received the sign of circumcision (as) a seal of the righteousness of his faith, which (was his) in uncircumcision, that he should be the father

of all them who believe of the uncircumcision; that it might be accounted also to them for righteousness: and the father of the circumcision, not of them who are of the circumcision only, but of them who pursue⁶ the footsteps of the faith of uncircumcision of our father Abraham.

VIII.

For not through the law was the promise unto Abraham and to his seed that he should be the heir of the world, but through the righteousness of faith. For if they who are of the law were heirs, faith would be vain, and the promise be abolished. For the law is the worker of wrath. For where there is no law, there also is no transgression of the law. Therefore it is by faith, which is through grace, that we are justified, that the promise might be firm unto all his seed; not to that which is of the law only, but also to that which is of the faith of Abraham, who is the father of us all: (as it is written, I have ordained thee the father of many nations before Aloha, in whom thou hast believed, who maketh alive the dead, and calleth those who are not as though they were :) and who, without hope, unto hope believed that he should be the father of many nations, as it is written, that "so shall be thy seed." Nor was he weak in his faith, while considering his body dead, (for he was the son of an hundred years,) and the dead womb of Sara; and at the promise of Aloha he wavered not as deficient in faith, but was strong in faith, and gave glory to Aloha; and was sure that what he had promised to him Aloha could fulfil. Wherefore it was reckoned to him for righteousness. And not for his sake only was this written, that his faith was reckoned for righteous-

⁶ Or, accomplish, fulfil.

ness, but for our sake, because it should be reckoned to us also who believe in Him who hath raised our Lord Jeshu Meshiha from among the dead ; who was delivered for our sins, and rose that he might justify us.

IX.

BECAUSE, then, we are justified by faith, we have peace with Aloha through our Lord Jeshu Meshiha. And by him we have been admitted through faith into this grace in which we stand, and exult in hope of the glory of Aloha. And not thus only, but also in afflictions we exult ; for we know that affliction perfecteth patience in us, and patience experience,⁷ and experience hope : but hope maketh us not ashamed, because the love of Aloha is shed forth upon our hearts by the Spirit of Holiness who is given to us.

But if the Meshiha on account of our infirmity in this time for the wicked hath died :—for hardly for the wicked one dieth ; for on account of the good one may perhaps dare to die. Nevertheless Aloha hath manifested his love for us, in that, when we were sinners, the Meshiha for us died :—how much more, then, shall we be now justified through his blood, and by him be delivered from wrath ? For if, while we were adversaries, Aloha was reconciled with us through the death of his Son, how much more, then, in reconciliation with him,⁸ shall we be saved by his life ? And not thus only, but we also exult in Aloha through our Lord Jeshu Meshiha, by whom we have now received the reconciliation.

X.

As by one man sin entered into the world, and by sin death, so death hath passed upon all men through this,

⁷ Or, proof, probation.

⁸ Or, in his reconciliation.

that all have sinned. For until the law, sin, while it was in the world, was not reckoned sin, because the law was not; yet death reigned from Adam until Musha on them also who had not sinned after the manner of the transgression of the law of Adam, who was the type of him who was to be. But not as was the fall, so is the gift; for if, on account of the fall of one, many died, how much more the grace of Aloha, and his gift, for the sake of one man, Jeshu Meshiha, in many will abound? And not as the transgression of one, so is the gift; for the judgment that was by one was unto condemnation, but the gift (which saves) from many sins was unto righteousness. For if because of the transgression of one death was made to reign, much more (shall) they who receive the abundance of the grace and of the gift and of righteousness, reign in life by one, Jeshu Meshiha. As then on account of the transgression of one was the condemnation of all men, so, on account of the righteousness of one shall there be acquittal⁹ unto the life of all men. For as on account of the disobedience of one man many became sinners, so also on account of the obedience of one many became righteous. But the entrance which was of the law, (made) sin to increase; and where sin increased, there grace hath abounded: that as sin hath reigned in death, so grace might reign in righteousness unto the life which is eternal, by the hand of our Lord Jeshu Meshiha.

XI.

WHAT, then, shall we say, Let us remain in sin, that grace may abound? Not so. For how shall they who

⁹ *Zokutho, Victoria, innocentia, justificatio. Heb. Zakah, Purum fuit, purum pronunciavit.*

are dead to¹ sin live yet in it? Or do you not know, that they who have been baptized into Jeshu Meshiha, into his death have been baptized? For we are buried with him by baptism into death; that as Jeshu Meshiha arose from among the dead by the glory of his Father, so also we in a new life shall walk. For if together we have been planted with him in the likeness of his death, so also in his resurrection shall we be. For we know that our old man is crucified with him, that the body of sin might be abolished, that more we should not serve sin. For he who is dead is set free from sin. If then we are dead with the Meshiha, we believe that with him, with the Meshiha, we shall live: for we know that the Meshiha rose from among the dead, and no more dieth, nor hath death dominion over him. For [as] he who died on account of sin died once, and he who liveth liveth unto Aloha; so also reckon yourselves to be dead unto sin, and alive unto Aloha by our Lord Jeshu Meshiha.

Let not sin then reign in your dead body, as that you may obey the lusts of it: nor prepare your members the instruments of iniquity unto sin, but prepare yourselves for Aloha, as men who from the dead have been made alive, and your members instruments to be for the righteousness of Aloha. For sin shall not rule over you; for you are not under law, but under grace. What, then, shall we sin, because we are not under law, but under grace? Not so. Know you not, that to whomsoever you prepare yourselves to obey him unto service, of him you are the servants,—of him whom you obey; whether of sin, or of the hearing of the ear of righteousness? But praise to Aloha that you were the

¹ Or, by, on account of, sin; the particle Δ admitting of either meaning. Compare the Syr. Apoc. xx. 11; 1 Peter i. 5; 2 Cor. viii. 14.

servants of sin, but have obeyed from the heart the form of doctrine to which you have been delivered. And when you were made free from sin, you became obedient to righteousness. As among men I speak, because of the infirmity of your flesh, that as you have prepared your members for the service of uncleanness and of iniquity, so also now prepare ye your members for the service of righteousness and of holiness. For when you were the servants of sin, you were free from righteousness. And what product² had you then from that of which to-day you are ashamed? For the end of it is death. And now made free from sin, and become servants to Aloha, you have holy fruits,³ of which the end is the life of eternity. For the wages of sin is death; and the gift of Aloha the life of eternity by our Lord Jeshu Meshiha.

XII.

BUT know you not, my brethren, for to those who know the law I speak, that the law has authority over a man as long as he liveth? as a woman who is bound in law to her husband as long as he liveth; but if her husband be dead, she is freed from the law of her husband. But if, while her husband lives, she adhere to another man, she becometh an adulteress; but if her husband shall die, she is freed from the law, and is not an adulteress, though she become (the wife) of another man. And now, my brethren, you also are dead to the law, through the body of the Meshiha, that you should be married to another, (namely, to) him who rose from the dead, that you may render fruit unto Aloha.

For while we were in the flesh, the affections of sin,

² *Odsha.*

³ *Phiree.*

which are against⁴ the law, wrought powerfully in our members to yield fruits unto death; but now we are loosed from the law, and are dead to that which held us, that we might serve henceforth in the newness of the spirit, and not in the oldness of the writing.

What then, say we the law is sin? Not so. But sin I had not learned (to know) but by the law: for I had not known concupiscence (to be sinful), but (by) the law, which hath said, Thou shalt not covet. And by this commandment sin found for itself an occasion, and completed in me all concupiscence. For without the law sin was dead. But I was alive without the law formerly: but when the commandment came, sin lived, and I died. And that commandment of life was found to me (to tend) unto death. For sin, by the occasion it found through the commandment, deceived me, and thereby killed me. The law therefore is holy, and the commandment holy, and just, and good. The good, then, unto me, unto death was made? Not so. But sin, that it might be seen what sin is, by the good (law) effected death in me, that sin might be the more condemned by the commandment. For we know that the law is spiritual;⁵ but I am carnal, and sold unto sin. For what I work, I know⁶ not; and not that which I will, I do; but what I hate, that I do. And if the thing that I would not, I do, I witness of the law that it is good.⁷ But now it is not I who work this, but sin which dwelleth in me. For I know that in me, but that is in my flesh, good dwelleth not; because to will the good is easy to me, but to perform it I find not. For the good that I will to do, I do not; but the evil that I will not to do, that do I. And if the thing that I will not I do, it is

⁴ Compare the same particle, 2 Cor. vii. 2.

⁵ *Da-rûch*, "Of the spirit."

⁶ Or, acknowledge, approve.

⁷ *Shaphir*.

not I who do it, but sin which dwelleth in me. I find then a law which accordeth with my mind, that willeth to do good, because evil is near to me. For I rejoice in the law of Aloha in the interior man ; but I see another law in my members, which warreth against the law of my mind, making me captive to the law of sin that is in my members. Miserable son of man am I ! who will deliver me from this body of death ? I give thanks to Aloha ! (it is) by the hand of our Lord Jeshu Meshiha.

XIII.

Now then, I in my mind am the servant of the law of Aloha, but in my flesh⁸ I am the servant of the law of sin. Hence, there is no condemnation to them who do not walk according to the flesh, in Jeshu Meshiha. For the law of the Spirit of life, which is in Jeshu Meshiha, hath set thee free from the law of sin and of death. Because the law was weak through the infirmity of the flesh, Aloha sent his Son in the likeness of the flesh of sin, on account of sin to condemn sin in his flesh ; that the righteousness of the law might in us be fulfilled, who walk not in the flesh, but in the Spirit. For they who are in the flesh, of that flesh are mindful ; and they who are of the Spirit, of that Spirit are mindful. For the mind of the flesh is death, and the mind of the Spirit life and peace. Because the mind of the flesh is enmity towards Aloha ; for to the law of Aloha it is not subject, for it cannot be ; and they who are in the flesh cannot please Aloha. But you are not in the flesh, but in the Spirit, if truly the Spirit of Aloha dwelleth in you. But if a man have not the Spirit of the Meshiha, this (man) is not his. And if the Meshiha be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. And if the Spirit of him who raised our Lord

⁸ Compare veræ 13 with John iii. 6, 7.

Jeshu Meshiha from among the dead dwell in you, he who raised our Lord Jeshu Meshiha from among the dead will also make alive your dead bodies, on account of his Spirit who dwelleth in you.

XIV.

Now, my brethren, we are debtors, not to the flesh, that according to the flesh we should walk. For if after the flesh you live, you must die: but if, after the Spirit, the habitudes of the body you mortify, you live. For they who by the Spirit of Aloha are led, they are the sons of Aloha. For we have not received the spirit of servitude again unto fear, but we have received the Spirit of the adoption⁹ of sons, by whom we cry, Father, our Father! And the Spirit himself witnesseth with our spirit, that we are the sons of Aloha. And if sons, heirs also; heirs of Aloha, and the sons of the inheritance of Jeshu Meshiha. For if we suffer with him, with him also shall we be glorified. For I consider that the sufferings of this time are not equal to that glory which is to be revealed in us. For the whole creation hopeth and waiteth for the manifestation of the sons of Aloha. For the creation hath been subjected to vanity, not willingly,¹ but on account of him who subjected her, upon the hope that the creation herself also shall be made free from the servitude of corruption into the liberty of the glory of the sons of Aloha. For we know that all creatures groan and travail until this day; and not only they, but we also who have in us the first-fruit of the Spirit, groan within ourselves, and wait for the adoption, the redemption of our bodies. For in hope we live: but hope that is seen is not hope; for if we see it, why hope

⁹ *Rucho da-simath benayo*: The Spirit of the constituting of sons.

¹ Or, not with her will.

we for it? But if we hope for that which is not seen, in patience we wait. So also the Spirit helpeth our infirmity: for what to pray for as we ought we know not; but the Spirit himself prayeth on our behalf in groanings unspoken. But he who searcheth the hearts, he knoweth the mind of the Spirit, who, according to the will of Aloha, prayeth for the saints.

XV.

BUT we know that those who love Aloha, in every thing he helpeth them for good; them whom he set before that they might be called. And from the first he knew them, and signified² them in the likeness of the image of his Son, that he might be the first-born of many brethren. But whom he before signified, them he called; and whom he called, them he justified; and whom he justified, them he glorified.

What then shall we say of these? If Aloha be for us, who is against us? And if his Son he spared not, but for all of us delivered him up, how will he not with him give us all things? Who is against the chosen of Aloha? Aloha justifieth. Who condemneth? The Meshiha hath died and arisen, and is at the right hand of Aloha, and prayeth for us. Who shall separate us from the love of Meshiha? Affliction, or sorrow, or persecution, or famine, or nakedness, or peril, or the sword? As it is written:

For thee all the day long are we killed,

We are reckoned as sheep for the slaughter.

But in these we all are victorious by the hand of him who hath loved us. For I am persuaded that neither death, nor life, nor angels, nor authorities, nor powers, nor things subsisting, nor things to come, nor height,

² *Var'sham enum*, Signed, designated, notified them.

nor depth, nor any other creature, shall be able to separate me from the love of Aloha which is in our Lord Jeshu Meshiha.

I say the truth in Meshiha, and lie not; my conscience witnesseth for me in the Spirit of Holiness, that I have great grief, and (that) the sorrow of my heart ceaseth not. For I could pray that I myself might be one accursed from Meshiha³ instead of my brethren and my kinsmen who are in the flesh; who are the sons of Israel, and whose was the adoption of sons, and the glory, and the covenants, and the law, and the ministry, and the promises, and the fathers; and from whom appeared the Meshiha in the flesh, who is Aloha over all: his be praises and benedictions to the age of ages. Amen.

XVI.

FOR the word of Aloha hath not really fallen: ⁴ for not all who are of Israel are Israel; neither also are they who are of the seed of Abraham all children; because it was said, In Ishok shall be called unto thee the seed: but that is, the children of the flesh are not the children of Aloha, but the children of the promise are reckoned the seed. For the promise is this word, In this time I will come, and a son shall be unto Sara. And not this only, but also Raphka when with one, our father Ishok, she had association, before her sons were born, and had not wrought good or evil, the (choice) of Aloha was (made) known before that it should remain: not by works, but by him who called: for it was said, The elder shall be servant to the less; as it is written, Jaknb have I loved, and Isu have I hated.

What then say we? Is there iniquity with Aloha? Not so: behold, also, he said unto Musha, I will have mercy upon whom I will have mercy, and I will be gra-

³ Cherem from Meshiha.

⁴ Fallen to fall.

cious to whom I will be gracious. Therefore it is not by him who willeth, nor by him who runneth, but by Aloha the Merciful. For it is said in the scripture to Pherun, For this I have raised thee up, that I might show in thee my power, and that my name might be proclaimed in all the earth. Then upon whom he willeth he is merciful, and whom he willeth he hardeneth.

Perhaps thou wilt say, Of what then doth he complain; for who shall arise against his will? Who then art thou, O man, who givest answer against Aloha? Will the mass say to him who formeth it, Why thus hast thou formed me? Or, hath not the potter power over his clay, that from the (same) mass he might make vessels, the one to honour, and the other to vileness?

XVII.

BUT if Aloha, willing to reveal his wrath, and to make known his power, in his much patience bore with the vessels of wrath who were perfected for destruction, and poured his mercy upon the vessels of mercy who were prepared of Aloha for glory,—who are we, (ourselves) the called, not only of the Jihudoyee, but also of the Gentiles: so also in Husha he said, I will call them my people who were not my people, and on those on whom I was not merciful, will I be merciful: for it shall be in the place where they were not called my people, there shall they be called the children of Aloha the Living. But Eshaia proclaims of the sons of Israel: Though the number of the sons of Israel were as the sand which is on the sea, the residue of them shall be saved. The Lord hath decreed and determined the word, and will perform it upon the earth. And as that which Eshaia had said before: Unless the Lord of scbaoth had left to us a residue, as Sedum should we have been, and to Amura have been likened.

XVIII.

WHAT then shall we say? That the Gentiles who have not followed⁵ after righteousness have attained righteousness, but that righteousness which is of faith: but Israel, who followed⁵ after the law of righteousness, unto the law of righteousness have not attained. For why? Because it was not by faith, but by the works of the law: for they stumbled at the stone of stumbling; as it is written,

Behold, I lay in Zion a stone of stumbling
And a rock of offence;
And whosoever in him shall believe
Shall not be ashamed.

My brethren, (it is) the wish⁶ of my heart, and my prayer to Aloha concerning them, that they may be saved. For I testify of them that they have zeal for Aloha,⁷ but not in knowledge. But the righteousness of Aloha they know not, but seek the righteousness of themselves to establish, and on this account to the righteousness of Aloha they have not become subject. For the end of the law is the Meshiha unto righteousness in all who believe in him.

XIX.

FOR Musha thus describeth the righteousness which is of the law, that he who doeth these things shall live by them. But the righteousness which is by faith thus speaketh,

Say not in thy heart, Who shall ascend into heaven,
And bring down the Meshiha?
And who shall descend into the deep of Sheul,
And bring up the Meshiha from among the dead?
But what saith it?

⁵ Or, ran.⁶ Or, will.⁷ Or, the zeal of Aloha.

Nigh thee is the word of thy mouth and of thy heart : that is, the word of faith, which we preach. And if thou wilt confess with thy mouth our Lord Jeshu, and wilt believe with thy heart that Aloha hath raised him from among the dead, thou shalt be saved. For the heart which believeth in him is justified, and the mouth which confesseth him is saved. For the scripture saith, that every one who believeth in him shall not be ashamed. And in this he hath not distinguished nor the Jihudoya nor the Aramoya ; for one is the Lord of them all, who is rich toward every one who calleth on him. For every one who shall invoke the name of the Lord shall be saved.

How then shall they invoke him in whom they have not believed ? Or how shall they believe in him of whom they have not heard ? Or how shall they hear without a preacher ? Or how shall they preach if they are not sent ? As it is written,

How beautiful the feet of them who evangelize peace,
And who evangelize good things !

But all of them have not obeyed^s the preaching of the gospel : for Eshaia saith,

My Lord, who hath believed our voice ?

Therefore faith is from the hearing of the ear, and the hearing of the ear from the word of Aloha.

But I say, Have they not heard ?

Behold, in all the earth their voice hath gone forth,
And to the ends of the world their words !

But I say, Hath not Israel known ? First, Musha thus speaketh,

I will provoke you by a people who is not a people,

And by the disobedient people will I make you angry.

But Eshaia is bold, and saith,

^s Lit. "heard."

I am beheld by them who have not sought me,
 And found of them who for me have not inquired.
 But of Israel he saith,
 I have stretched out my hands all the day
 To a contentious and disobedient people.

XX.

BUT I say, Hath Aloha put away his people? Not so. For I also am of Israel, of the seed of Abraham, of the tribe of Benyamen. Aloha hath not put away his people whom from before he knew. Or know you not what he saith in the scripture concerning Elia, when he cried unto Aloha against Israel, saying, My Lord, thy prophets have they killed, and thy altars overthrown, and I alone am left, and they seek my soul? And it was said to him by revelation, Behold, I have left to myself seven thousand men, who upon their knees have not kneeled nor worshipped Baal. So also, at this time, a residue is left by the election of grace. But if by grace, it is not of works; otherwise grace is not grace. But if by works, it is not of grace; otherwise work is not work. What then, That which Israel sought he hath not found; but the election hath found: but the rest of them are blinded in their hearts. As it is written,

Aloha hath given them the spirit of trouble,⁹
 And eyes that see not, and ears that hear not,
 until the present day.¹ And David again saith,
 Let their table become a snare before them,
 And their reward be for a stumbling-block:
 Let their eyes be darkened, that they may not see,
 And their back at all times be bowed;

But I say, Have they stumbled so as to fall? Not so: but, by their stumbling was salvation to the Gentiles, unto

⁹ *Spiritus stupidum.*—WALTON.

¹ Until the day of to-day.

[the stirring up of] their zeal. And if their stumbling were wealth to the world, and their condemnation wealth to the Gentiles, how much then will their fulness be?

XXI.

To you, Gentiles, I speak, I, who am apostle of the Gentiles, in my ministry I glory,² if I may provoke my fleshly kindred, and save some of them. For if their rejection was the reconciliation of the world, what (will) their conversion (be) but life from the dead? For if the first-fruits be holy, (so) also (will be) the mass; and if the root be holy, (so) also the branches. And if the branches were cut off, and thou who art a wild olive art engrafted in their place, and hast a participation of the root and fatness of the olive, boast not against the branches: but if thou boast, thou bearest not the root, but the root beareth thee. And perhaps thou wilt say, The branches were cut off, and I in their place am engrafted: Well, they on account of unbelief were cut off, and thou by faith standest: be not exalted in thy mind, but fear. If Aloha spared not them who were branches by nature, (take heed) lest he spare not thee. Behold, then, the goodness and the severity of Aloha: towards them who fell, severity; but towards thee, goodness, if thou continue in his goodness; if not, thou also wilt be cut off. And they, if they continue not in their want of faith, they also shall be engrafted; for Aloha is able again to engraft them. For if thou who art of the wild olive which is thy nature, wast cut off, and, which was not thy nature, art engrafted into the good olive, how much more they, if they are engrafted into the olive of their nature?

But I would have you know, my brethren, this mys-

² Or, boast.

tery, that you may not be wise in your own mind,—that blindness of heart for a little space is unto Israel until the fulness of the Gentiles be brought in : and then all Israel shall be saved. As it is written,

The Redeemer shall come from Sion,³
 And turn iniquity from Jakub ;
 And then shall be to them my covenant,
 When I have forgiven them their sins.

But, in (regard of) the gospel, they are enemies on your account ; and, in the election, they are beloved on account of the fathers. For Aloha turneth not in his gift and in his vocation. For as yon also were not obedient unto Aloha at the first, and now have received mercy, through their disobedience ; so also these are now disobedient for the mercy that is upon you, that upon them also might be mercy. For Aloha hath included them all in disobedience, that upon all he might show mercy. O the depth of the riches of the wisdom and knowledge of Aloha, whose judgments man searcheth not, and whose ways are inscrutable ! For who hath known the mind of the Lord, or who hath been his counsellor ? Or who hath first given to him, that so he should receive from him ? For all is of him, and all in him, and all by him. To him be praises and benedictions unto the age of ages. Amen.

XXII.

I BESEECH then of you, my brethren, by the mercies of Aloha, that you present ⁴ your bodies a sacrifice, living and holy and acceptable unto Aloha, in a rational ⁵ service.

³ *Nitha men Tshium Poruko.*

⁴ Or, make to stand, constitute.

⁵ *Meliltho.* Compare the use of the corresponding Chaldee word in the Targum of Onkelos on Gen. ii. 7, where the divine *afflatus* is described as creating in man *ruch memalla*, “ a speaking or rational spirit.”

And be not likened unto this world, but be changed by the renewing of your minds, that you may discern what is the will of Aloha, good, and acceptable, and perfect.

But I tell you all through the grace which is given to me, that you are not to think beyond what it is proper to think; but that you think with sobriety, every man as Aloha hath divided to him faith in measure. For as in one body we have many members, and as all the members have not one work, so also we who are many are one body in the Meshiha; but we are each of us members one of another. But we have various gifts according to the grace that is given to us: is it prophecy? (let him who has received it) prophesy according to the measure of the faith. Hath (another the gift) of ministry? (let him be employed) in his ministry; he who is a teacher, (let him labour) in his teaching; he who is an exhorter, in his exhorting; as he who giveth, (let him give with simplicity;) and he who presideth,⁶ (let it be) with diligence; and he who (is engaged in works) of mercy, with cheerfulness. And let not your love be guileful; abhor things evil, cleave to the good. Be tender to your brethren, and love one another, being forward to honour one another. Be diligent, and not slothful, be fervent in spirit, be serving your Lord. Rejoice in your hope, sustain your afflictions, be constant in prayer; distributing to the necessity of the saints. Be kind to strangers. Bless your persecutors; bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. And what you think of yourselves, (that) also think of your brethren; nor think with a high mind, but incline to them who are humble; and be not wise in the conceit of your own mind. And repay to no man evil for evil, but be careful to do good before all men. And if possible, as much as is in you,

⁶ Lit. "standeth at the head."

with all men make peace. And avenge not yourselves, my beloved, but give place unto wrath ; for it is written, that if thou execute not judgment for thyself, I will execute thy judgment, saith Aloha. And if thy adversary hunger, feed him ; and if he thirst, give him drink : and if these things thou do unto him, coals of fire thou wilt heap upon his head. Let not evil overcome you, but overcome evil with good.

XXIII.

LET every soul to the powers of dominion be subject. For there is no power that is not from Aloha, and the powers that be, of Aloha are they instituted. Whoever then riseth up against the power, against the institution of Aloha he riseth ; and they who arise against them will receive judgment. For judges are not a terror to the workers of good, but to the evil. Wilt thou then not be afraid of the power? do good, and thou shalt have praise from him. For he is the servant of Aloha, but to thee for good : and if thou do evil, fear ; for not in vain is he girded with the sword ; for he is the servant of Aloha, and the dispenser of wrath to them who do evil. And because of this are we bound to be subject, not for the wrath only, but also because of conscience. On this account also give we tribute⁷ to them ; for they are the servants of Aloha over these things constituted.

Render therefore to every man as is due to him : to whom tribute⁸ (is due,) tribute ;⁹ and to whom custom, custom ; and to whom reverence, reverence ; and to whom honour, honour. And to no man owe any thing, but one another to love. For whoever loveth his neighbour fulfilleth the law : for that also which it hath said, Thou shalt not kill ; and, Thou shalt not commit adultery ; and, Thou

⁷ Lit. "head-silver."

shalt not steal ; and, Thou shalt not covet ; and if there be any other commandment, in this word it is accomplished, Thou shalt love thy neighbour as thyself. Love unto his neighbour evil worketh not : therefore love is the fulfilling of the law.

XXIV.

AND also this know, that the time is, and the hour is, when we should be awake from our sleep ; for now hath drawn nearer to us our salvation than when we believed. The night now passeth away, and the day hath drawn nigh ; put we away then from us the works of darkness, and let us clothe with the arms of light. And as in the day, let us walk decorously, not with the song, nor with drunkenness, nor in the unclean chamber, nor in envy and in contention ; but let (every one) clothe himself with our Lord Jeshu Meshiha, and care not for your flesh unto the lusts (thereof).

But to him who is weak in the faith give the hand, and be not divided in your thoughts. For there are some who believe that one may eat every thing, and he who is weak eateth (only) the herb. But let not him who eateth despise him who eateth not ; and he who eateth not, let him not judge him who eateth ; for Aloha hath received him. Who art thou that judgest a servant who is not thine ? who, if he stand, unto his Lord he standeth, and if he fall, falleth unto his Lord. But standing, he standeth ; for there is power in the hands of his Lord to make him stand. There is who distinguisheth⁸ day from day, and there is who judgeth all days (to be alike) ; but let every man in the conviction⁹ of his (own) mind be confirmed. He who thinketh of the day, to his Lord he thinketh ; and every

⁸ Or, judgeth.⁹ Or, knowledge, intelligence.

one who thinketh not of the day, unto his Lord he thinketh not (of it). He who eateth, to his Lord he eateth, and to Aloha giveth thanks; and he who eateth not, to his Lord he eateth not, and giveth thanks to Aloha. For there is no one of us who to himself liveth, and no one who to himself dieth. For if we live, to our Lord we live; and if we die, to our Lord we die: and if we live, then, or if we die, our Lord's are we. Because of this also the Meshiha died and lived and arose, that he might be Lord of the dead and of the living. But thou, why dost thou judge thy brother? Or thou, also, why despisest thou thy brother? For we shall all stand before the tribunal of the Meshiha: as it is written, As I live, saith the Lord, unto me every knee shall bow, and to me shall every tongue confess. Therefore, every one of us the answer for himself shall give unto Aloha. Then judge not one another, but this determine¹ rather, to lay not a stumbling-block for thy brother. For I know, and am persuaded in the Lord Jeshu, that a thing which is unclean from itself is not (so); but to him who judgeth of any thing that it is polluted, to him only it is polluted. But if on account of meat thou grieveest thy brother, thou walkest not in love: destroy not by thy meat him on account of whom the Meshiha died. Let not our good² (things) be blasphemed. For the kingdom of Aloha is not meat and drink, but righteousness and peace and joy in the Spirit of Holiness. For who in these things serveth the Meshiha pleaseth Aloha, and before men is approved. Now, after peace let us pursue,³ and after the edification of one another, and not for the sake of meats undo the work of Aloha. For each thing is pure, yet evil is it to the man who eateth with offence. It is well not to eat flesh, nor to drink wine,

¹ Or, judge.² *Tobüthan*, plural.³ Run.

nor any thing by which our brother is offended. Hast thou confidence? In thyself retain it before Aloha. Blessed is he who condemneth⁴ not himself in what he distinguisheth. For he who doubteth and eateth is made guilty, because he eateth not with confidence. For every thing that is not of confidence is sin.

XXV.

WE then, the strong, are obligated to bear up the infirmities of the weak, and not ourselves to please. But let every one of us please his neighbour in good things as unto edification. Because the Meshiha also pleased not himself; but as it is written,

The reproach of thy reproachers hath fallen upon me. For every thing that hath before been written for our instruction was written, that by the patience and consolation of the scriptures we might have hope. But the God of patience and of consolation give to you that with impartiality,⁵ you may think one of another in Jeshu Meshiha, that with one mind and with one mouth you may glorify Aloha, the Father of our Lord Jeshu Meshiha. Therefore, receive and bear with one another, as also the Meshiha hath received you, to the glory of Aloha.

But I say that Jeshu Meshiha ministered [to] the circumcision, on behalf of the truth of Aloha, that he might confirm the promise of the fathers, and the Gentiles might glorify Aloha for his mercy that was upon them. As it is written,

I will confess thee among the Gentiles,

And to thy name will I sing.

And again he hath said,

Be glad, ye Gentiles, with his people.

And again he hath said,

⁴ Judgeth.

⁵ Equality.

Praise the Lord, all (ye) Gentiles ;

Let all peoples praise him.

And again, Eshaia hath said,

There shall be a root of Jeshai,

And he who shall arise shall be the chief of the peoples ;

And upon him will the Gentiles hope.

But the God of hope fill you with all joy and peace, through faith, that you may abound in hope through the power of the Spirit of Holiness.

XXVI.

BUT I am persuaded also concerning you, my brethren, that you are also full of good, and filled with all knowledge, and able also to instruct others. But I have somewhat⁶ boldly written to you, my brethren, as that I may put you in remembrance, through the grace which is given to me from Aloha, to be a minister of Jeshu Meshiha among the Gentiles, and to labour in the gospel of Aloha, that there may be an oblation of the Gentiles, acceptable and holy through the Spirit of Holiness. I have, then, exultation in Jeshu Meshiha with Aloha. For I dare not speak any thing which the Meshiha hath not done by my hands, unto the obedience of the Gentiles, in word and in deeds, with the power of signs and miracles, and with the power of the Spirit of Aloha ; as that I have itinerated from Urishlem unto Illyrikum, to fulfil the preaching of Meshiha ; being anxious to preach, not where the name of Meshiha had been called, that I might not build upon another foundation ; but as it is written, They to whom it hath not been told of him, they shall see him ; and they who have not heard shall be persuaded.⁷

⁶ Or, a little.

⁷ Or, be obedient.

On this account I have been hindered many times when I would have come to you. But now, because I have no place in these countries, and have desired for many years to come to you, when I go into Ispania, I hope to come and see you; and you shall lead me thitherward, when I shall in some measure⁸ have been gladdened with the sight of you. But now I go to Urishlem to minister to the saints. For they in Macedonia and in Akaja have desired that a communication should be made from themselves with the poor and the saints who are at Urishlem. They have desired (this), because they also are indebted to them. For if the Gentiles have participated with them in the Spirit, they are indebted to serve them in the flesh. This, then, when I have accomplished, and have sealed to them this fruit, I (intend to) pass by you into Ispania. And I know that when I come to you, with the plenitude of the blessing of the gospel of Meshiha I (shall) come.

Now I entreat of you, my brethren, by our Lord Jeshu Meshiha, and by the love of the Spirit, to labour with me in prayer on my behalf, with Aloha, that I may be delivered from them who believe not in Jihud, and (that) the service which I bear to the saints may be well received, and I may come to you with joy in the will of Aloha, and be rested with you. The God of peace be with all of you. Amen.

XXVII.

I COMMEND to you Phebe our sister, who is a deaconess of the church of Kancreos, that you receive her in the Lord, as is right for saints; and, in every thing which she requests from you, assist⁹ her; because she also hath assisted many, and myself also. Ask for the peace

⁸ *Kalil men sagi*, "a little from much."

⁹ Or, stand by.

of ¹ Priskela and Akulos, labourers with me in Jeshu Meshiha ; for they themselves for my life have given their necks ; and not only do I praise them, but also all the churches of the Gentiles. And give salutation ² to the church which is in their house. Ask the peace of Epenetos, my beloved, who was the first-fruits of Akaia in the Meshiha. Ask the peace of Maria, who hath laboured much with you. Ask for the peace of Andronikos and Junia, my kindred, who were captives with me, and are known among the apostles, and in Meshiha were before me. Ask for the peace of Ampleos, my beloved in our Lord. Ask for the peace of Urbanos, a labourer with us in Meshiha, and of Estakos my beloved. Ask the peace of Apella, chosen in our Lord. Ask for the peace of the sons of the house of Aristobulos. Ask the peace of Herodion, my relative. Ask for the peace of the sons of the house of Narkisos, who are in our Lord. Ask for the peace of Tryphena and Tryphosa, who labour in our Lord. Ask for the peace of Parsis, my beloved, who much hath laboured in our Lord. Ask for the peace of Rufus, the chosen in our Lord, and of his mother and mine. Ask the peace of Asynkritos, and of Philegun, and of Arma, and of Patroba, and of Herma, and of the brethren who are with them. Ask the peace of Philologos, and of Julia, and of Niros, and of his sister, and of Olympa, and all the saints who are with them. Ask for the peace one of another with the holy kiss. All the churches of the Meshiha ask for your peace.

But I beseech of you, my brethren, beware of them who make divisions and scandals apart from the doctrine which you have learned ; and be distant from them. For

¹ *Shain bashalomo* ; the same form as in the Hebrew of Psalm cxxii. 6: *Shain shelom Yerushalaim*, "Ask the peace of Jerusalem."

² *Shalomo*.

they who are thus serve not our Lord Jeshu Meshiha, but their bellies ; and with sweet words and benedictions seduce the hearts of the simple. But your obedience is known to every one ; I rejoice therefore in you, and I wish you to be wise unto good (works), and pure with regard to [those which are] evil. But the God of peace will soon bruise Satana beneath your feet. The grace of our Lord Jeshu Meshiha be with you !

Timotheos, a labourer with me, and Lukios and Iason and Sosipatros my kinsmen ask for your peace. I, Tertios, who have inscribed this epistle in our Lord, ask for your peace. Gaios my entertainer, and of all the church, asketh for your peace ; (as do) Erastos steward of the city, and Quartos a brother.

To ALOHA, who is able to confirm you in my gospel which is proclaimed concerning Jeshu the Meshiha, through revelation of the mystery, which from the times of the ages was hidden, but is revealed in this time by means of the scriptures of the prophets, and by the commandment of the Everlasting Aloha is made known to all the nations for the obedience of faith ; (to Him) who alone is wise, BE GLORY BY JESHU MESHIHA, UNTO THE AGE OF AGES. AMEN.

The grace of our Lord Jeshu Meshiha be with you all. Amen.

Finished is the Epistle to the Rumoyee, which was written from Kurinthos, and sent by the hands of Phebe, a faithful deaconess.

كُلُّهُ مَسِيحِيَّةً

AGAIN, BY THE HELP¹ OF ALOHA, WE WRITE

THE

FIRST EPISTLE TO THE KURINTHOYEE.

I.

PAULOS the called, and the apostle of Jeshu Meshiha by the will of Aloha, and Sosthenis a brother, to the church of Aloha which is in Kurinthos, the called, and the saints who in Jeshu Meshiha are sanctified; and to all them who invoke the name of our Lord Jeshu Meshiha in every place, theirs and ours: Grace be with you and peace from Aloha our Father, and from our Lord Jeshu Meshiha.

I give thanks to Aloha at all times on your behalf for the grace of Aloha which is given to you through Jeshu Meshiha, because in every thing you are enriched in him in all utterance and in all knowledge, according to the testimony of the Meshiha, which is confirmed in you. That you may not be deficient in one of his gifts, but be expecting the revelation of our Lord Jeshu Meshiha, who will confirm you to the end, that you may be without fault in the day of our Lord Jeshu Meshiha. Faithful is Aloha, by whom you have been called to the fellowship of his Son Jeshu Meshiha our Lord.

¹ The hand.

But I beseech of you, my brethren, in the name of our Lord Jeshu Meshiha, that you have all one doctrine, and that there be no divisions among you, but that you be perfect in one mind and one sentiment. For they of the house of Kloë have sent to me concerning you, my brethren, that there are contentions among you. For this I say, that there are some of you who say, I am of Paulos; and some who say, I am of Apollo; and some who say, I am of Kipha; and some who say, I am of the Meshiha! Is the Meshiha divided? Or was Paulos crucified for you? Or in the name of Paulos were you baptized? I thank Aloha that no man of you I have baptized, but only Krispos and Gaios; lest any man should say, that in my name I have baptized. But I baptized also the house of Estrepana; beyond (these) I know not that any other man I have baptized. For the Meshiha sent me not to baptize, but to preach; not with the wisdom of words, lest the cross of the Meshiha should be nullified.

II.

For the doctrine of the cross to those who perish is foolishness, but to us who are saved it is the power of Aloha. For it is written,

I will destroy the wisdom of the wise,

And I will take away the understanding of the prudent.

Where is the wise? Where is the scribe? Or where is the disputer of this world? Hath not Aloha made foolish the wisdom of this world? For inasmuch as in the wisdom of Aloha, the world by wisdom hath not known Aloha, it hath pleased Aloha, by the foolishness of preaching, to save them who believe. For the Jihudoyee demand signs, and the Aramoyee require wisdom; but we preach the Meshiha crucified, a scandal to the Jihudoyee,

and to the Aramoyee foolishness ; but to them who are called, Jibudoyee and Aramoyee, the Meshiha is the power of Aloha, and the wisdom of Aloha. For the foolishness of Aloha is wiser than men, and the weakness of Aloha is stronger than men. For you see also your calling, my brethren, that not many among you are wise after the flesh, and not many among you are powerful, and not many among you are of noble birth ;² but Aloha hath chosen the simple of the world, to shame the wise, and he hath chosen the weak of the world, to shame the mighty, and he hath chosen those of low birth³ in the world, and the outcasts, and those who are nothing, to bring to nothing those who are ; that no flesh may boast before him. But you are of him in Jeshu Meshiha, who hath been made unto us wisdom, of Aloha, and righteousness and sanctification and redemption ; according as it is written,

He who boasteth, in the Lord let him boast.

And I, my brethren, when I came to you, not with grandeur of speech, nor with wisdom, did I evangelize to you the mystery of Aloha. And I considered myself among you as not knowing any thing unless Jeshu Meshiha, and him also as crucified. And I in much fear and trembling was with you. And my speech and my preaching were not with the persuasion of the words of wisdom, but with the demonstration of the Spirit and of power ; that your faith might not be through the wisdom of men, but through the power of Aloha.

But we speak wisdom among the perfect : not the wisdom of this world, nor the authorities of this world, which are abolished ; but we speak the wisdom of Aloha in the mystery which was hidden, and which Aloha predetermined from before the worlds unto our glorification ;

² Or, sons of a great family.

³ Or, mean family.

which not one of the authorities of this world hath known ; for if they had known it, the Lord of glory they would not have crucified. But as it is written,

The eye hath not seen,

Nor the ear heard,

Nor the heart of man hath risen (to),

That which Aloha hath prepared for those who love him.

III.

BUT unto us hath Aloha revealed, by his Spirit. For the Spirit all things searcheth, also the depths of Aloha. For what man knoweth what is in man, save the spirit of a man which is in him ? so also that which is in Aloha man knoweth not, but only the Spirit of Aloha. But we not the spirit of this world have received, but the Spirit who is from Aloha, that we might know that the gifts from Aloha are given unto us ; which also we speak, not with the learning of words of wisdom of men, but with the learning of the Spirit ; and with spirituals the spirituals we compare. For the man who is animal receiveth not spirituals, for they are foolishness to him, and he cannot know them, because they by the Spirit are judged of ; but the spiritual judgeth of every thing, and he of man is not judged. For who hath known the mind of the Lord to teach him ? But we have the mind of the Meshiha.

IV.

AND I, my brethren, could not speak with you as with the spiritual, but as with the carnal, and as with babes in the Meshiha. I have sustained you with milk,⁴ and have not given you meat ; for as yet you could not, nor can you

⁴ Or, have given you milk to drink.

now, (bear it). For as yet you are in the flesh. For while there are among you envy and contentions and divisions, are you not carnal, and walking in the flesh? For while some of you say, I am of Paulos, and another, I am of Apollo, are you not carnal? For who is Paulos, or who Apollo, but ministers by whom you have believed, and each as the Lord gave to him? I have planted, and Apollo watered, but Aloha made to increase. He then who planteth is not any thing, nor he who watereth; but Aloha who maketh to increase. But he who planteth and he who watereth are one, (and) each according to his labour his recompence receiveth. For with Aloha we work; and the work of Aloha and the edifice of Aloha are you. And according to the grace of Aloha which is given to me, I have laid the foundation as a wise architect; but another hath built upon it. But let every man beware how he buildeth upon it. For another foundation besides this which is laid no man can lay, (that, namely,) which is Jeshu the Meshiha. And if any man build upon this foundation gold, or silver, or precious stones; or wood, or hay, or stubble; the work of every one shall be revealed, for that day shall reveal it; for by the fire shall it be revealed, and the work of every man as it is the fire shall distinguish. And he whose work which he builded shall abide, will receive his recompence; and he whose work shall be burned, shall fail; but he (himself) shall be rescued, but so as from fire.

V.

Know you not that you are the temple of Aloha, and (that) the Spirit of Aloha inhabiteth in you? Whoso destroyeth the temple of Aloha, him will Aloha destroy; for the temple of Aloha is holy, which you are. Let no man deceive himself. Whoever among you supposeth himself wise in this world, let him become foolish, that

he may be wise. For the wisdom of this world is folly with Aloha ; for it is written, He hath taken the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. On this account let no one boast in men : for every thing is yours ; whether Paulos, or Apolo, or Kipha, or the world, or life, or death, or things standing, or things to be ; every thing is yours, and you are of the Meshiha, and the Meshiha of Aloha.

Thus let us be accounted of you as ministers of the Meshiha, and stewards of the mysteries of Aloha. So now is it required of a steward that he be one found faithful. But to me it is a little thing to be judged by you, or by any man ; neither do I judge myself, for of nothing in myself am I conscious ; but not by this am I justified, but my judge is the Lord. Therefore, do not judge before the time, until the Lord come, who will bring to light the hidden things of darkness, and reveal the thoughts of hearts. Then will there be praise to each man from Aloha.

VI.

BUT these things, my brethren, for your sakes I have applied to the person of myself and of Apolo, that through us you may learn not to think of us beyond what is written ; and that one above his neighbour may not be exalted on account of any thing. For who distinguisheth thee ? Or, what hast thou which thou hast not received ? And if thou hast received, why dost thou boast as if thou hadst not received ? Now you are satiated, and are rich, and without us have reigned. But I would that you did reign, that we might also reign with you ! But I consider that us, the apostles, Aloha hath set last, as unto death, to be a spectacle to the world, to angels, and to men. We are fools for the sake of the Meshiha, but we

are wise in the Meshiha; we are the weak, but you are the mighty; you are glorified, and we abased. Until this hour we hunger and thirst, we are naked and beaten, and have no fixed dwelling; and we labour, working with our hands. They revile us, and we bless; they persecute us, and we endure; they maltreat us, and we pray for them; as the refuse of the world are we made, and the execration⁵ of all men until now. Not as to shame you write I these things, but as my beloved children I admonish (you). For if you have ten thousand teachers in the Meshiha, yet not many fathers; for in Jeshu Meshiha I have begotten you through the gospel. I entreat then of you that you be like me.

VII.

WHEREFORE I have sent to you Timotheos, who is my beloved son, and faithful in the Lord, that he may remind you of my ways in the Meshiha, according to that which I teach in all the churches. But as if I were not coming to you, some of you are inflated. But if the Lord will, quickly come I unto you; and I will know not the words of them who exalt themselves, but their power. For the kingdom of Aloha is not in word, but in power. How are you willing? with a rod shall I come to you, or with love and with the spirit of kindness?

Fornication is commonly reported among you; and such fornication as is not heard among the Heathens, that the son should take the wife of his father. And you are inflated; but should you not rather sit in grief, that he who hath wrought this work might be put away from you?

But I, while distant from you in body, am near you in spirit, and now judge, as if near you, him who hath done

⁵ *Kuphoro. Piaculum; flagitium expiationis dignum.*

this ; that in the name of our Lord Jeshu Meshiha all of you be assembled, and I with you in spirit, with the power of our Lord Jeshu Meshiha, and you deliver this (man) to Satana for the destruction of his body, that in spirit he may be saved in the day of our Lord Jeshu Meshiha.

VIII.

My brethbren, your boasting is not seemly. Know you not that a little leaven the whole mass leaveneth ? Purge from you the old leaven, that you may be a new mass ; so that you may be (as) unleavened bread. For our Pascha is the Meshiha, who hath been slain for us. Therefore, let us perform the festival, not with the old leaven, nor with the leaven of wickedness and animosity, but with the unleavened bread of purity and of holiness.

I have written to you by epistle, not to be mixed with fornicators ; but I do not say with fornicators who are in this world, nor speak I concerning the covetous,⁶ or the rapacious, or the servers of idols ; otherwise you would be obligated from the world also to go forth. But this which I have written to you, Be not mixed, (is,) If any one who is called a brother be a fornicator, or covetous,⁷ or a worshipper of idols, or a reviler, or a drunkard, or rapacious, with one who is such as he not to eat bread. For what had I to judge those who are without ? But you judge those who are within ; but those who are without, Aloha judgeth : and put away the wicked one from among you.

IX.

DARE any of you, having a suit with his brother, to litigate before the evil, and not before the saints ? Or

⁶ Or, the oppressive.

⁷ An oppressor.

know you not that the saints shall judge the world? And if the world by you is judged, are you not worthy to judge small matters?⁸ Know you not that you are to judge angels? How much more those (matters) which are of this world? But if you have matters to be judged regarding the world, those who are little-esteemed⁹ in the church make you to sit in judgment. But to your reproach am I to say to you, So there is not among you even one wise man, who is able to adjust between a brother and his brother? But a brother with his brother litigates, and, moreover, before those who are unbelievers! Now, therefore, you make yourselves guilty while you have litigation one with another. For why do you not bear injury? and why do you not suffer fraud? But you injure, and you defraud, [and that] also your brethren! Or, know you not that the unjust the kingdom of Aloha cannot inherit? Do not err; neither fornicators, nor the servers of idols, nor adulterers, nor corrupters, nor liars with men, nor the oppressive, nor thieves, nor drunkards, nor revilers, nor the rapacious, the kingdom of Aloha can inherit. And these were some of you; but you are washed, and sanctified, and justified in the name of our Lord Jeshu Mesliha, and by the Spirit of our God.

X.

ALL (food) is lawful to me, but all is not expedient for me. All is lawful to me, but over me no one shall have power. Food is for the belly, and the belly for food; but Aloha will abolish them both. But the body was not for fornication, but for our Lord, and our Lord for the body. And Aloha hath raised up our Lord, and us will raise by his power. Know you not that your

⁸ Or, judgments.⁹ Or, contemptible.

bodies are members of the Meshiha? Shall one take a member of the Meshiha to make it a member of a harlot? Never! Know you not that whosoever attacheth to a harlot is one body? For it is said, The two shall be one body. But, he who attacheth to our Lord is with him one spirit. Flee from fornication: for every sin which a man committeth is without his body; but he who committeth fornication against his own body sinneth. Or, know you not that your body is the temple of the Spirit of Holiness, who dwelleth in you, (even) Him whom you have received from Aloha? And you are not your own, for you are bought with the price; therefore glorify Aloha in your body and in your spirit, which are of Aloha.

XI.

BUT concerning those (questions) of which you wrote to me, It is well for a man unto a woman not to come nigh; but, because of fornication, let a man take his wife, and let a woman take her husband. And let a man render the love that is due unto his wife; so also the wife to her husband. For the wife hath not authority over her body, but the husband; so also the man hath not authority over his body, but his wife. Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by fasting and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.

But this I speak as to the infirm; (and) not from commandment. For I would that all men were as I am, in chastity. But every man hath the gift given to him from Aloha; this one thus, and the other thus. But I say to those who have no wives, and to the widows, that it is expedient for them to remain as I do. Yet, if they persevere not, they should marry; for it is better to take a wife than to burn with concupiscence. But those who

have wives I command, yet not I, but my Lord, that the wife from her husband separate not. Yet, if she separate, let her remain without a man, or unto her husband be reconciled. And let not a man put away his wife.

But to the rest I say, not my Lord, If a brother hath a wife who is not a believer, and she be willing to dwell with him, let him not put her away. And any woman who has an husband unbelieving, and he willeth to dwell with her, let her not put away her husband. For the man who believeth not is sanctified by the wife who believeth; and any wife who believeth not is sanctified by the husband who believeth; otherwise their children would be unclean; but now are they clean. But if he who believeth not separate, let him separate; a brother or a sister is not in servitude to these: unto peace Aloha hath called us. For how knowest thou, wife, whether thou mayest save thy husband? Or knowest thou, man, if thy wife thou mayest save? But (according as) the Lord hath distributed to every one, as Aloha hath called, so let him walk; and thus in all the churches, so I direct. If a man circumcised hath been called, let him not turn to uncircumcision; and if in uncircumcision he hath been called, let him not be circumcised. For circumcision is not any thing, nor uncircumcision, but the observances of the commandments of Aloha. Let every man in the calling in which he hath been called remain. If a servant thou wast called, be not careful; but, if also thou canst be made free, choose [it rather than] that thou shouldest serve.¹ For he who a servant is called in the Lord, is the freeman of Aloha; so he who as a son of freedom is called, is a servant of the Mcshiha. With a price are you bought; you will not be servants of men. Every one in that in which he was called, my brethren, in it let him remain unto² Aloha.

¹ *Gabi lok datephluch.*

² Or, with.

XII.

BUT respecting virginity, a commandment from Aloha I have not received ; but I give counsel as a man who hath had grace from Aloha to be faithful. And I consider that this is good [counsel], on account of the necessity of the time, that it is expedient for a man so to be. Art thou bound to a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife. Yct, if thou takest a wife, thou sinnest not ; and if a virgin shall be to a husband, she sinneth not. Yet affliction in the body will be to them who are such ; but I am sparing over you. And this I say, my brethren, that the time now becomes contracted ; and they who have wives should be as not having them ; and they who weep, as not weeping ; and they who rejoice, as not rejoicing ; and they who buy, as not possessing ; and they who use this world should not exceed the just use [thereof] ; for the fashion of this world passeth away. Wherefore I would that you be without anxiety ; for he who hath not a wife thinketh of the things of his Lord, that so he may please his Lord ; and he who hath a wife is anxious for the world, that so he may please his wife.

But there is a distinction between the wife and the virgin. She who hath no man is thoughtful of the things of her Lord, that she may be holy in her body and in her spirit ; and she who hath a husband is thoughtful of the world, that so she may please her husband. But this for your own profit speak I ; not to throw a snare over you, but that you may be constant towards your Lord in a comely manner, while not thoughtful of the world.

But if a man consider it to be dishonourable toward his virgin, who hath passed her time, that he hath not given her to the man, (and) that it is proper that he should give her ; as he willeth let him act, he sinneth not : let them marry.

But he who hath firmly decided in his own mind, and nothing constraineth him, and (who hath) power in his will, and thus judgeth in his heart, that he will keep his virgin, doeth well. And he then who giveth his virgin doeth well, and he who giveth not his virgin doeth better. The wife, so long as her husband liveth, is bound by the law; but if her husband shall die, she is free, that she may do what she willeth, only in our Lord. But it is good if thus she remain, according to my own mind. But I think also that the Spirit of Aloha is in me.

XIII.

RESPECTING the sacrifices of idols, we know that in all of us there is knowledge; and knowledge inflateth, but love buildeth up. But if a man think that he knows any thing, he knows nothing yet as it behoves him to know: but if a man love Aloha, this (one) is acknowledged of him. Concerning the meat of the sacrifices of idols, then, we know that an idol is nothing in the world, and that there is no other God but one. For there are also who are called gods, whether in heaven or in earth, as that there are gods many and lords many: but to us our One is Aloha the Father, of whom are all, and we in him; and one Lord Jeshu Meshiha, by whom are all, and we by him. But not in every man is this knowledge; for there are some who in their conscience until now (believe) that, with respect to idols, as of that which hath been sacrificed we eat. And because of weakness their conscience is defiled. But meat doth not bring us nigh to Aloha. For if we eat, we excel not; nor if we eat not, are we deficient. But beware that this your power become not a stumbling-block to the infirm ones. For if a man shall see thee in whom is knowledge reclining in the house of idols, will not his conscience, because he is

weak, be confirmed to eat that which is sacrificed, and he will perish through thy knowledge? he who is weak, and on account of whom the Meshiha died. And if so you transgress against your brethren, and wound their weak consciences, do you not transgress against the Meshiha? On this account, if meat cause my brother to stumble, I will never (more) eat flesh, that I may not cause my brother to stumble.

Am I not a son of freedom? am I not an apostle? or have I not seen Jeshu Meshiha our Lord? or are not you my work in my Lord? And if to others I be not an apostle, yet am I (such) to you; and the seal of my apostleship are you. My apology to them who judge me [for not receiving maintenance] is this: Have we not authority to eat and to drink? or have we not authority a sister, a wife, to lead about with us, as the rest of the apostles, and as the brethren of our Lord, and as Kipha? Or have I only, and Bar Naba, not authority to forbear from labour? Who serveth at service at the expenses of himself? or who planteth the vinery, and from the fruits thereof eateth not? or who pastureth sheep, and from the milk of the flock eateth not? Do I as a man speak these things?

Behold, the law also saith these things. For it is written in the law of Musha, Thou shalt not muzzle the ox that treadeth out (the corn). But of oxen is Aloha careful? But it is evident that on our account this is said; for on our account it is written, because that in hope it behoveth the ploughman to plough, and him who thresheth, in hope of provision (to thresh). If we of the spirit have sown among you, is it a great thing if we from you of the body shall reap? And if others have this power over you, much more have we. But we are not used in this power; but we bear all, lest in any thing we should hinder the gospel of the Meshiha.

XIV.

KNOW you not that they who serve in the sanctuary³ from the sanctuary are sustained? And they who at the altar serve share with the altar? So also our Lord hath commanded, that they who his gospel preach, by his gospel shall live.

But I am not used in one of these; nor on this account have I thus written, that so it should be done unto me: for it were better for me that dying I should die, than that any man my glorying should make void. Yet also in preaching I have no cause to glory: for necessity lieth upon me; for woe to me unless I preach! For if with my will I do this, I have a reward. But if without my will, (yct) a stewardship is confided to me. What, then, is my reward? That while preaching without expences I may perform the annunciation of the Meshiha, and not abuse the power that is given to me in the gospel. For while free of all men, to all men I subject myself, that the many I may gain. And I become with the Jihudoyee as a Jihudoya, that the Jihudoyee I may gain; and with them who are under the law, I become as one under the law, that them who are under the law I may gain; and to those who have not the law, I become as one without law, while I am not unto Aloha without law, but in the law of the Meshiha, that them also who have not law I may gain. I become with the weak as weak, that the weak I may gain. To all men all become I, that every man I may save. But this I do that I may be a participator in the gospel. Know you not, that they who run in the course, run all, but one taketh to him the victory? So run, that you may take hold. For every man who contendeth from every thing (besides

Or, the holy house.

with)holdeth his mind ; and they who run (do it) that they may receive a crown that is corruptible, but we one that is incorruptible. I therefore so run, not as about a thing unknown ; and so smite I, as not smiting the air ; but my body I subdue and make subservient, lest when to others I shall have preached, I my very self shall be rejected.

XV.

BUT I would that you know, my brethren, that all our fathers were under the cloud, and all of them in the sea were baptized, and all by⁴ Musha were baptized in the cloud and in the sea, and all of them ate one spiritual food,⁵ and all of them drank one spiritual drink ;⁶ for they drank of that spiritual Rock⁷ which went with them,—but that Rock was the Meshiha himself.

BUT not with many of them was Aloha pleased ; for they fell in the desert. But these became an example for us ; that we should not desire evils, as they desired ; nor also be servers of idols, as some of them served ; as it is written, The people sat down to eat and to drink, and rose up to play ; nor commit fornication, as some of them committed, and fell, in one day, twenty and three thousand ; nor tempt the Meshiha, as also (some) of them tempted, and perished by serpents. Neither murmur you, as some of them murmured, and perished by the hand of the destroyer. For all these which happened to them were unto us an example, and were written for our instruction, upon whom come the ends of the world.⁸ Whoever then thinketh he standeth, let him beware that he fall not. Temptation cometh not (upon) you but what cometh on mankind ; but faithful

⁴ By the hand of.⁵ Food of the Spirit.⁶ Drink of the Spirit.⁷ That Rock of the Spirit.⁸ Trostius and Gutbir read, " The end of the worlds, or ages."

is Aloha, who will not permit you to be tempted more than you are able, but will make to your temptation a departure, that you may be able to endure.

XVI.

WHEREFORE, my beloved, flee from the worship⁹ of idols. As to the wise I speak; judge what I say. The cup of thanksgiving which we bless, is it not the participation of the blood of the Meshiha? And the bread that we break, is it not the participation of the body of the Meshiha? As, then, one is that bread, so are we one body: for all we that one bread receive.

Consider Israel who are in the flesh: are not they who eat of the sacrifices participators of the altar? What then do I say? that an idol is any thing, or (that) the sacrifice of an idol is any thing? No: but that which the Heathens sacrifice, unto demons they sacrifice, and not unto Aloha. But I would not that you be participators with demons! You cannot drink the cup of our Lord, and the cup of demons; and you cannot participate in the table of our Lord, and in the table of demons. Or, do we provoke the Lord? are we stronger than he? Every thing is lawful for me, but every thing is not expedient; every thing is lawful, but every thing doth not edify. Let no man seek his own (only), but every man also (the profit) of his neighbour. Whatsoever is sold in the shambles eat, without inquiry on account of conscience: for the earth is the Lord's, and its fulness. But if a man of the Heathens invite you, and you be willing to go, whatever is set before you eat, without inquiry on account of conscience. But, if one tell you, This is of a sacrifice, eat not, for his sake who hath told you, and on account of conscience; but I say, the con-

⁹ Or, service.

science, not yours, but his who told you. But why is my liberty to be ruled by the conscience of others? But if I use (these things) by grace, why am I calumniated concerning that for which I give thanks? Whether therefore you eat or drink, or whatsoever you do, do all to the glory of Aloha. Give no offence to Jihudoyee, or to Aramoyee, or to the church of Aloha. As also I in every thing please all men, not seeking what is expedient for myself, but what is expedient for the many, that they may be saved. Be imitators of me, as I am of the Meshiha. But I commend you, my brethren, that in every thing you remember me; and that as I have delivered to you precepts, you hold them.

But I would that you know that the Meshiha is the head of every man; and the head of the woman is the man, and the head of the Meshiha is Aloha. Every man who prayeth or prophesieth having his head covered, dishonoureth his head. And every woman who prayeth or prophesieth having her head uncovered, dishonoureth her head; for she is similar to one whose head is shaven. For if a woman be not covered, let her be shorn; but if it be shameful for a woman to be shorn or shaven, let her be covered. For a man is not obligated to cover his head, because he is the likeness and the glory of Aloha; but woman is the glory of man. For the man is not from woman, but the woman is from man. Neither was the man created for the sake of woman, but woman for the sake of man. Because of this the woman is a debtor,¹ that the power² shall be upon her head, on account of the angels. Nevertheless man is not without woman, neither is woman without man, in our Lord. For as a woman is from man, so is man by woman; but every thing is from Aloha. Judge among yourselves, is it

¹ *Chaioba.*² *Shultono.*

comely for a woman with her head revealed to pray to Aloha? Does not nature itself teach you, that when a man's hair standeth,³ it is a disgrace to him? But when a woman increaseth her hair, it is a glory to her; because her hair for a covering was given to her. But if any man contendeth about these things, we have no such usage as this, neither the church of Aloha.

But this I prescribe not as praising you, because you go not forward, but to the less⁴ you descend. For, first, when you are assembled in the church, there are divisions, (as) I hear, among you, and in some measure I believe. For it is to be that contentions be among you, that they who are approved with you may be known. When then you are assembled, not as becometh the day of the Lord you eat and drink, but each man his own supper before eateth, and one is hungry, and one drunken. What? have you not houses (in) which to eat and drink? or do you despise the church of Aloha, and shame those who have nothing to eat? What do I say to you? Do I praise you in this? I praise you not.

XVII.

For I received from our Lord that which I have delivered unto you: that our Lord Jeslu in that night when he was betrayed took bread; and he blessed and brake, and said, Take, eat, this (is) my body which for you is broken: so do to my remembrance. Likewise after they had supped he gave also the cup, and said, This cup is the new covenant in my blood; so do, whensoever you shall drink (it) to my remembrance. For whensoever you eat this bread, and drink this cup, the death of our Lord you commemorate until his advent. Whoever then eateth of the bread of the Lord, and drinketh of his cup,

³ *Koyem.*

⁴ *Labtsirutha.*

and is not worthy of it, is guilty of the blood of the Lord and of his body. On this account a man should prove himself, and then eat of this bread, and drink of this cup. For whoever eateth and drinketh of it while not worthy, condemnation to himself he eateth and drinketh, because he hath not distinguished the body of the Lord. On this account many among you are sick and infirm, and many who sleep. For if we judge ourselves, we shall not be judged. But when we are judged of our Lord, we are chastised,⁵ that not with the world we might be condemned.

Wherefore, my brethren, when you assemble to eat, wait for one another. But whoever hungereth, in his (own) house let him feed; that you may not assemble unto condemnation. Concerning the rest, when I come I will direct you.

XVIII.

BUT concerning spirituals, my brethren, I wish you to know that you were Heathens, and unto idols which have no voice you were led without discernment. I therefore make known to you, that there is no man who by the Spirit of Aloha speaketh, and saith that Jeshu is accursed;⁶ and no man also can say that Jeshu is THE LORD unless by the Spirit of Holiness.

Now, there are distributions of gifts, but one is the Spirit; and there are distributions of ministries, but one is the Lord; and distributions of powers, but one is Aloha, who worketh all in every man. But to each is given (such) a revelation of the Spirit as is profitable to him. To one is given by the Spirit the word of wisdom, but to another the word of knowledge by the same Spirit; and to another, faith by the same Spirit; and to

⁵ Lit. "To be chastised we are chastised."

⁶ *Cheren.*

another, the gifts of healing by the same Spirit; but to another, powers; to another, prophecy; to another, the discernment of spirits; but to another, kinds of tongues; and to another, the interpretation of tongues. But all these one Spirit effecteth, and divideth unto every man as he willeth. For, as the body is one, and in it are many members, but all the members of the body, though many, are one body; so also is the Meshiha. For we all by one Spirit into one body are baptized; whether Jihudoyee or Aramoyee; whether servants or sons of freedom; and all of us have imbibed one Spirit. For the body also is not one member, but many. For if the foot should say, Because I am not the hand, I am not of the body itself, would it therefore not be of the body itself? And if the ear should say, Because I am not the eye, I am not of the body itself, would it therefore not be of the body itself? For if the whole body were the eye, where would be the hearing? And if the whole were hearing, where would be the smelling? But now hath Aloha set all the members severally in the body as he willed. But if all were one member, where would be the body? But now the members are many, but the body one. The eye is not able to say to the hand, Thou art not needful to me; nor is the hand able to say to the feet, You are not needful to me. But those members which are considered to be feeble, of them is the more especial need; and those which we consider contemptible in the body, to these the more we increase the honour; and on those which are of shame we bestow the greater decoration. But those members that are honourable in us have no need of adornment: ⁷ but Aloha hath contempered the body, and given the more honour to the member which is inconsiderable; that there should be no

Or, honour.

divisions in the body, but all the members equally one of the other should have care: as that when one member shall be diseased, all may suffer; and if one member be glorified, all the members may be glorified. But you are the body of the Meshiha, and members in your place.

XIX.

FOR Aloha hath placed in the church, first, apostles; after them, prophets; after them, teachers; after them, workers of miracles;⁸ after them, gifts of healing, and helpers, and leaders, and kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues, or do all interpret? But if you are emulous of great gifts, I will yet show you a way more admirable.

Though in every tongue of men and of angels I spoke, and had not love, I should be as brass which soundeth, or a cymbal which giveth voice. And though there were in me prophecy, and I knew all mysteries, and all knowledge, and though there were in me all faith, as that I could remove the mountain,⁹ and love were not in me, I should be nothing. And if all I have I make to feed the poor, and I deliver my body to burn, and love be not in me, I profit nothing.

XX.

Love is patient and benign; love envieth not; love is not tumultuous, nor inflated; it acteth not with unseemliness, nor seeketh its own; it is not angry, nor thoughtful of evil; it rejoiceth not in iniquity, but rejoiceth in the truth. It endureth every thing, believeth every thing; it hopeth all, endureth all. Love never falleth;¹

⁸ Powers.⁹ Mountains.—WALTON'S edit.¹ *Lo nophel*.

for prophecies shall be abolished, and tongues be silent, and knowledge be abolished: for it is a little of much that we know, and a little of much we prophesy; but when the perfection shall have come, then shall be abolished that which is little. When I was a child, as a child I spake, and as a child I thought, and as a child I reasoned; but when I had become a man I abolished these things of childhood. But now as in a mirror we see in a figure;² but then—the face before the face. Now I know a little of much; but then shall I know even as I am known. For these are the three that remain, faith and hope and love; but the greatest of these is love.

Follow (then) after love, and be emulous of the gifts of the Spirit, but especially that you may prophesy. For whoever speaketh in a tongue speaketh not to men, but to Aloha; for man heareth nothing that he speaketh, but in the Spirit he speaketh mysteries. But he who prophesieth speaketh to men, edification and encouragement and consolation. He who speaketh in a tongue himself edifieth, and he who prophesieth the church edifieth. But I would that all of you could speak with tongues, but especially that you could prophesy. For greater is he who prophesieth than he who speaketh with tongues, unless he interpret. But if he interpret, he edifieth the church.

And now, my brethren, if I come to you and speak with you in tongues, what do I profit you, unless I speak with you, or by revelation, or by knowledge, or by prophecy, or by doctrine? For those [things] also which have no life in them, and give voice, whether pipe or harp, if distinction be not made between a tone and its fellow, how can it be known what is sung, or what is played?³ And if the trumpet call a voice which is not distinguished, who will prepare for the battle? So you

² Or, parable.

³ Or, stricken.

also, if you speak the word in a tongue, and there be no interpretation, how will it be known what you say? Will you not be as if speaking with the air? For, behold, there are many kinds of tongues in the world, and not one of them hath not signification; ⁴ but if I do not know the power of the voice, I become as a barbarian to him who speaks, and he also who speaks is a barbarian to me. So also you, while you are emulous of the gifts of the Spirit for the edification of the church, seek that you may excel. And let him who speaketh with tongues pray that he may interpret. For if I am praying in a tongue, my spirit prayeth, but my mind is without fruit. What shall I do then? I will pray with my spirit, and I will pray with my mind; and I will sing with my spirit, and I will sing with my mind. Otherwise, if thou bless with the spirit, how shall he who filleth the place of the unlearned ⁵ say Amen to thy thanksgiving? for he knoweth not what thou sayest. For thou blessest well, but thy neighbour is not edified. I praise Aloha that more than all of you I speak with tongues; but in the church I would rather speak five words with my mind, that others also may learn, than ten thousand words in a tongue.

XXI.

My brethren, be not children in your minds, but in evils be you babes, and in your minds be perfect. In the law it is written,

In a strange language and in another tongue

Will I speak with this people;

Yet so will they not hear me, saith the Lord.

Hence, tongues are appointed for a sign, not to the believing, but to those who believe not: but prophecy, not for those who believe not, but for those who believe. If then all the church be assembled, and all of you speak

⁴ Voice.

⁵ *Heduto.*

with tongues, and the ignorant, or those who believe not, enter, will they not say you are insane? And if all should prophesy, and there come in to you the ignorant, or of those who believe not, he is convicted⁶ by you all, and reprov'd by you all; and the secrets of his heart are revealed; and then will he fall upon his face and worship Aloha, and say, Truly Aloha is in you.

I say then, my brethren, that when you are assembled, if any one of you hath a psalm, let him speak; and (so too) he who hath doctrine, and he who hath a revelation, and he who hath a tongue, and he who hath the interpretation: let all be done unto edification. And if with a tongue any one speak, two shall speak, or at most three, and each shall (separately) speak, and one interpret. And if there be no one who interpreteth, let him who speaketh with a tongue be silent in the church, and between himself and Aloha let him speak. Let the prophets speak, two or three, and let the rest discern. And if [somewhat] to another be revealed while sitting, let the first be silent. For one by one you can all prophesy, that each may learn, and each be edified. For the spirit of the prophets to the prophets is subject. Because Aloha is not of tumult, but of peace, as in all the churches of the saints.

XXII.

LET your women in the church be silent; for it is not permitted to them to speak, but to be subject, as also saith the law. But if any wish to learn, in their houses let them ask their husbands; for it is a shame for a woman to speak in the church.

Was it from you that the word of Aloha went forth? Or did it come only to you? But if any man of you

⁶ Or, searched.

think that he is a prophet, or that he is spiritual,⁷ let him acknowledge these which I write to you to be the commandments of our Lord. But if any man know not, let him not know.

Be emulous, therefore, my brethren, to prophesy, and to speak with tongues forbid not; but let every thing be done with decency and in order.

XXIII.

BUT I make known to you, my brethren, the gospel which I have announced to you, and you have received, and in which you stand, and by which you are saved; of which, the word I have preached to you, you are mindful, unless you have vainly believed. For I delivered to you from the first, according as I had received: That the Meshiha died for our sins, as it is written; and that he was buried, and arose the third day, as it is written. And he was seen of Kipha, and after him, of the twelve, and after them, he was seen of more than five hundred brethren together, many of whom survive⁸ till now, and some of them have slept. And afterward he was seen of Jakub, and after him of all the apostles: but last of them all, as of an abortion, he was seen also of me. I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the church of Aloha: but by the grace of Aloha I am what I am; and his grace in me was not in vain; but more than all have I laboured, (yet) not I, but his grace which is with me. Whether I then, or they, so we have proclaimed, and so have you believed.

But if the Meshiha is proclaimed that he rose from the dead, how are there among you some who say that there is no life for the dead? And if there be no life for the

⁷ Or, of the Spirit.

⁸ Or, are standing.

dead, (then) neither hath the Meshiha risen. And if the Meshiha hath not risen, vain is our proclamation, and vain also your faith. But we are also found false witnesses of Aloha ; for we have testified of Aloha that he hath raised the Meshiha, while he hath not raised (him). For if the dead rise not, Meshiha also hath not risen ; and if Meshiha hath not risen, your faith is made void, and you are still in your sins. And already have they too who have slept in Meshiha perished. And if in this life only we hope in the Meshiha, more miserable are we than all men.

XXIV.

BUT now hath the Meshiha risen from among the dead, and become the first-fruits of those who sleep. And as by man was death, so also by man is the life of the dead. For as in Adam all men die, so also in the Meshiha are all made alive : every one in his order : the first-fruits was the Meshiha ; afterward they who are of the Meshiha at his coming. And then will be the end, when he delivereth the kingdom unto Aloha the Father ; when he abolisheth every head, and all authority and all powers. For it is to be that he shall reign until he hath set all his adversaries beneath his feet, and the last enemy be abolished, (which is) death. For every thing he subjecteth beneath his feet. But when he saith that every thing is subjected to him, it is evident that (it is) with the exception of him who hath subjected to him all. And when all shall have been subjected to him, then the Son himself will be subjected to him who had made subject to him all, that Aloha may be all in all.

Else what shall they do who are baptized for the dead, if the dead arise not ? Why are they baptized for the dead ? And why also every hour are we standing in peril ? I asseverate, by your glorying, my brethren,

which is mine in our Lord Jeshu Mesiaha, that daily I die! If as among men I have been thrown to beasts at Ephesus, what have I profited if the dead do not arise? Let us eat and drink, for to-morrow we die.....Mistake not; for

Evil narrations corrupt well-disposed⁹ minds.

XXV.

AWAKEN your hearts rightly, and sin not; for there are some who have not the knowledge of Aloha; to your shame I say it. Some one of you will say, How arise the dead, and with what body come they? Fool, the seed which thou sowest, unless it die, lives not: and that thing which thou sowest is not the body that is to be, but thou sowest naked grain, of wheat, or of barley, or of the rest of seeds; but Aloha giveth it a body as he willeth, and to each of the seeds a body of its own nature. For every body is not alike:¹ for there is one body of man, and another of the beast, and another of the fowl, and another of fishes. There are heavenly bodies, and there are earthly bodies; but one is the glory of the heavenly, and another of the earthly. There is one glory of the sun, and another glory of the moon, and another glory of the stars; and star excelleth star in glory. So also is the life of the dead. They are sown in corruption, they arise without corruption. They are sown in baseness, they arise in glory. They are sown in weakness, they arise in power. It is sown an animal body, it ariseth a body spiritual. For there is a body of the animal,² and there is a body of the spirit; as also it is written, Adam the first man became a living soul, and the last Adam a life-giving spirit. But the spiritual

⁹ *Reyonee basimes.*

¹ Or, equal.

² *Phagro da-nepheesh*, body of the animal life.

was not first, but the animal; and then the spiritual. The first man who is of the earth is dust, the second man the Lord from heaven. As was he who was dust, so also are they who are dust: as is he who is from heaven, so also are the heavenly ones. And as we have worn the likeness of him who was dust, so shall we wear the likeness of him who is from heaven.

But this I say, my brethren, that flesh and blood cannot inherit the kingdom of heaven; nor doth corruption inherit incorruption. Behold, I tell you the mystery; We shall not all sleep, but we all shall be changed: suddenly, as in the twinkling of the eye, at the last trumpet, while it calleth; and the dead will arise without corruption, and we shall be changed. For this which is corruptible shall put on incorruption, and likewise (this) which dieth shall put on immortality. But when this which is corruptible shall put on incorruptibleness, and this which dieth, immortality, then shall be done that word which is written,

Death is swallowed up in victory!

Where is thy sting, Death? and where is thy victory, Shual? But the sting of death is sin, and the strength of sin is the law. But thanks be to Aloha, who giveth us the victory by the hand of our Lord Jeshu Meshiha. Wherefore, my brethren, my beloved, be steadfast, be not moved, but be abounding in all time in the work of the Lord, while you know that your labour is not in vain in the Lord.

XXVI.

BUT concerning what is [to be] collected for the saints, as I have instructed the churches of Galatia, so also do you. On each first day of the week let every one of you at his own house lay by and keep something of that which cometh unto his hands, lest when I come

there be then collections.³ And when I come, those whom you shall choose, them will I send with an epistle, that they may take your bounty to Urishlem. But if it be a fit work that I too go (thither), they also shall go with me. But I will come to you when I shall have passed (round) from Makedunia: for I pass unto it, unto Makedunia. And perhaps also I may remain with you, or I may winter with you, that you may lead me on to the place to which I shall go. For I will not now see you as I pass the way; for I hope to abide a time with you, if my Lord permit me. For I remain at Ephesos until the Pentecost. For a great door is opened to me, which is full of labours, and the opposers are many. But if Timotheos come among you, see that he may be with you without fear; for he doeth the work of the Lord, as I [do]. Wherefore let no man despise him, but conduct him in peace, that he may come to me; for I wait for him with the brethren. But of Apolo, my brethren, I begged much to come to you with the brethren; nevertheless it was not his will to come to you; but when there shall be opportunity he will come to you.

XXVII.

WATCH, and stand in the faith; be manful and be strong. And let all your affairs be done in love. But I entreat of you, my brethren, for the house of Stephano, because you know they are the first-fruits of Akaia, and have disposed themselves for the service of the saints, that you be submissive to such as they, and to every one who laboureth with us and helpeth. But I am glad of the coming of Stephano, and of Fortunatos, and of Akaiakos, because your deficiency with me they have fulfilled. For they have refreshed my spirit and yours.

³ Or, choosings, selections.

Wherefore acknowledge those who are such. All the churches of Asia ask for your peace; Akilos and Priskila, with the church which is in their house, ask for your peace greatly in our Lord. All the brethren ask for your peace. Ask the peace of one another with the holy kias. Peace, by the writing of my hand, of PAULOS.

Whosoever loveth not our Lord Jeshu Meshiha, let him be accursed. Our Lord cometh.

The grace of our Lord Jeshu Meshiha be with you. And my love be with you all in the Meshiha Jeshu. Amen.

Finished is the first epistle to the Kurinthoyee; which was written in Philipos of Makedunia, and sent by the hand of Timotheos.

THE

SECOND EPISTLE TO THE KURINTHOYEE.

I.

PAULOS, apostle of Jeshu Meshiha, by the will of Aloha; and Timotheos a brother: to the church of Aloha which is in Kurinthos, and to all the saints who are in all Akaia. Grace be with you and peace, from Aloha our Father, and from our Lord Jeshu Meshiha.

Blessed be Aloha, the Father of our Lord Jeshu Meshiha, the Father of mercies, and the God of all consolation, who consoleth us in all our afflictions, that we may be able to console those who are in all afflictions by that consolation by which we are consoled of Aloha. For as the sufferings of the Meshiha abound in us, so, through the Meshiha, our consolation aboundeth also. But if we are afflicted, it is for your consolation and for your salvation that we be afflicted: and if we are consoled, it is that you may be consoled, that there may be in you perseverance to endure those sufferings which we also suffer. And our hope concerning you is steadfast: for we know that if you participate in the sufferings, you also participate in the consolation.

II.

FOR I would have you to know, my brethren, of the affliction that befell us in Asia: for we were greatly pressed beyond our strength, until our life was nigh to be dissolved, and because of these we had concluded (for)

death ;¹ that we should not have hope in ourselves, but in Aloha, who raiseth the dead : who from deaths of violence delivered us, and who will again, we trust, deliver us, through the help of your prayers for us ; that his gift towards us may be a benefit effected for many, and many may praise him on our behalf. For our glorying is this, the testimony of our conscience, that in simplicity and purity, and by the grace of Aloha, we are conversant in the world ; and not with the wisdom of the flesh, and especially with you yourselves. For we write no other (things) to you than those which you know and acknowledge, and which I am confident you will acknowledge unto the end : even as you have in part acknowledged that we are your glorying, as you also are ours in the day of our Lord Jeshu Meshiha. And in this confidence I have willed from the first to come to you, that doubly you may receive benefit, and that I may pass by you to Makedunia, and again from Makedunia I may come to you, and you may lead me forth unto Jihud. This then that I have purposed, have I purposed boasting? or are they things of the flesh that I purpose, that I should have in them Yes, yea, or No, no? Faithful is Aloha that our word with you was not Yes and No. For the Son of Aloha, Jeshu Meshiha, who by us hath been preached unto you, by me and by Sylvanas and by Timotheos, was not Yes and No, but it was Yes in him. For all the promises of Aloha in him, in the Meshiha, are Yes ; for which by him we give Amen to the glory of Aloha. But Aloha himself confirmeth us with you in the Meshiha, who himself hath anointed us, and hath sealed us, and given us the earnest-pledge² of his Spirit in our hearts.

¹ *Phasakan mauho.*² *Rhabuna.*

III.

BUT I testify to Aloha on my soul that because I am sparing of you, I have not come to Kurinthos. Not because we are lords of your faith, but are helpers of your joy; for by faith you stand.

But I have determined this in myself, that I will not with sorrow again come to you. For if I grieve you, who shall refresh me, but he whom I had grieved? And I have written to you this very [epistle], lest when I come they grieve me, they who ought to refresh me. But I confide in you, that my joy is that of all of you. And from great affliction and anxiety of heart I wrote those things to you with many tears, not that you might grieve, but (also) that you might know the abundant love I have towards you. But if any one hath caused grief, he hath not grieved me (only), but a part of you all: that the word may not weigh upon [the whole of] you. But sufficient for him was this chastisement, which was from many. And now on the other hand it behoves you to forgive him and console him, lest he who is such an one be swallowed up of excessive grief. Therefore I entreat of you to confirm to him your love. On this account also I have written, to ascertain by experiment whether in every thing you will obey me. But to whom you forgive, I also. For I, too, what I have forgiven, have on your account forgiven in the presence³ of the Meshiha: lest Satana get the advantage of you; for we know his devices.

IV.

WHEN, in preaching the gospel of the Meshiha, I had come to Troas, and a door was opened to me by the

³ Or, the person.

Lord, I had no rest in my spirit because I found not Titos my brother. But leaving them, I went forth to Makedunia. But thanks unto Aloha, who in all time maketh us a triumph in the Meshiha, and maketh manifest by us the perfume of his knowledge in every place. For we are a fragrant perfume in the Meshiha unto Aloha in those who are saved, and in those who perish. To these as a perfume of death unto death, and to those as a perfume of life unto life. And unto these who is equal? For we are not as the rest who commix the word of Aloha; but as in truth, and as from Aloha, before Aloha in the Meshiha do we speak.

Do we begin again anew to show who we are? or do we need as others to write epistles of commendation to you concerning ourselves, or that you should write to commend us? But you yourselves are our epistle, written in our hearts, and known and read of every man. For you know that you are an epistle of the Meshiha, who hath been ministered by us; written, not with ink, but by the Spirit of Aloha the Living; not on tablets of stone, but on the fleshly tablets of the heart.

V.

BUT such confidence we have through the Meshiha toward Aloha. For we are not sufficient to think any thing as of ourselves; but our power is from Aloha, who hath made us fit to be ministers of the new covenant, not in the writing, but in the spirit. For the writing killeth, but the Spirit maketh alive. But if the ministry of death in the writing engraven on stones was with glory, as that the sons of Israel could not look on the face of Musha because of the glory of his face which is abolished, how much more then doth not the ministry of the Spirit excel in glory? For if the ministry of condemnation was glorious, how much more doth not the

ministry of justification excel in glory? For that which was glorified had no glory, in comparison of this excelling glory. For if that which was abolished was with glory, how much more shall that which endureth be with glory? Therefore because we have this hope, we speak the more boldly, and (are) not as Musha, who threw the veil upon his face, that the sons of Israel might not look upon the End of that which was to be abolished. But they are blinded in their minds unto this day. For when the old covenant is read, that very veil standeth upon them, nor is it apparent (to them) that in the Meshiha it hath been abolished. And unto this day, when Musha is read, the veil is thrown upon their heart. And when any one of them is converted unto the Lord, the veil from him is uplifted. But the Lord himself is the Spirit; and where the Spirit of the Lord, (there) is liberty. But we all with disclosed⁴ faces behold the glory of the Lord as in a mirror, and into the resemblance of it are changed from brightness to brightness, as by the Lord the Spirit.

VI.

ON this account we have not weariness in this ministry which we have received, according to the mercies that are upon us. But we have rejected the secrets of shamefulness; and walk not with craft, nor deal deceitfully (with) the word of Aloha; but by the revelation of the truth make we ourselves manifest to the minds of all men before Aloha. But if our gospel is hid, to those who perish is it hid: (to) them whose minds the god of this world hath blinded because they believe not; lest the light of the gospel of the glory of Meshiha, who is the image of Aloha, should arise upon them.

⁴ Or, revealed.

For we preach not ourselves, but the Meshiha, Jeshu our Lord; but ourselves that we are your servants for the sake of Jeshu. For Aloha, who said, Let light arise from darkness, hath arisen in our hearts; that we should be illuminated by the knowledge of the glory of Aloha in the face of Jeshu Meshiha.

VII.

BUT we have this treasure in a vase of earth, that the greatness of the power might be from Aloha, and not from us. But in every thing we are afflicted, yet not strangled; we are beaten, yet not condemned; persecuted, yet not forsaken; cast down, yet we perish not. In all time the dying of Jeshu in our bodies we bear, that the life also of Jeshu might in our bodies be revealed. For if we, the living, unto death are delivered on account of Jeshu, so also will the life of Jeshu be revealed in this our body of death. Now death in us worketh earnestly, but life in you. We then also who have one spirit of faith, as it is written, I have believed, and therefore also spoken; we believe, therefore also we speak. And we know that He who raised up our Lord Jeshu, will by Jeshu raise us also, and will present us with you unto himself. For every thing is for your sake, that grace, abounding by many, may multiply praise to the glory of Aloha.

For this cause we have not weariness; for if our outward man is wasted, yet the interior man is renovated day by day. For the affliction of this time, while small and light, a glory without end for ever and ever prepareth for us. While we look not on these which are seen, but at those which are unseen. For the seen are of time, but the unseen are of eternity.

VIII.

FOR we know that if our earthly house of this body were dissolved, we have nevertheless a building that is by Aloha; a house which is not made with hands, in the heaven, eternal. For concerning this also we groan, and long to put on our house which is from heaven, if, when that we have clothed, we may not be found naked. For now while we are in this house, we groan from the weight of it: yet are we not willing to cast it off, but to be clothed upon of it, that its mortality might be swallowed up in life. And he who prepareth us for this is Aloha, who hath given to us the earnest-pledge of his Spirit. For therefore do we know and are persuaded, that so long as we remain in the body we are in pilgrimage from our Lord. For by faith we walk, and not by sight. On this account we confide, and long to pass away⁵ from the body, and to be with our Lord. We give diligence, that whether we are pilgrims or inhabitants, we may be pleasing unto Him. For we are all to stand before the tribunal of the Meshiha, that every man may be recompensed in his body (for) that which is done in it, whether of good or of evil.

IX.

THEREFORE, because we know the terror of our Lord, we persuade men; and to Aloha we are manifest; but I hope that to your minds also we are manifest. For we commend⁶ not ourselves again to you, but we give you cause to be boastful of us to them who in appearance boast, but not in heart. For if we be beside ourselves, (it is) unto Aloha; and if we be right,⁷ (it is) unto you. For the love of the Meshiha constraineth us, because we judge this, That if one for every man hath died, then (was)

⁵ Or, migrate.⁶ Or, praise; *Meschabchinan*.⁷ *Tagninan*.

every man dead. And for every man he died, that they who live should not live to themselves, but to him who on their behalf died and arose. And henceforth we no man know according to the flesh;⁸ and if we have known the Meshiha according to the flesh,⁸ yet from now we know not. Whoever therefore is in the Meshiha is a new creature; the old things have passed, and every thing hath become new from Aloha, who hath reconciled us to himself in the Meshiha, and given to us the ministry of reconciliation. For Aloha is in the Meshiha, who hath reconciled the world with his greatness; and he hath not reckoned unto them their sins, and hath put in us the word of reconciliation.

X.

WE are ambassadors then for the Meshiha, and as if Aloha himself besought you by us: instead of the Meshiha,⁶ therefore, we beseech, Be you reconciled unto Aloha. For Him who knew not sin, on our account hath he made sin, that we might be in him the righteousness of Aloha. And as helpers, we beseech of you that the grace of Aloha which you have received be not made ineffectual¹ in you. For he hath said,

In the time acceptable I have heard thee.

And in the day of salvation I have helped thee.

Behold, Now is the time acceptable; behold, Now is the day of salvation. Nor in any thing give to any man occasion of stumbling, that no blemish may be upon our ministry; but in every thing will we demonstrate our selves that we are the ministers of Aloha; by much patience, by afflictions, by necessity, by imprisonments by stripes, by chains, by tumults, by labour, by watching, by fasting, by purity, by knowledge, by prolonging

⁸ *Ruphgar*, "In the body."

⁶ *Chaloph*, Meshiha.

¹ *Lo testaraq*.

the mind, by benignity, by the Spirit of Holiness, by love without deceit, by the doctrine of truth, by the power of Aloha, by the arms of righteousness for the right hand and for the left, by glory and by shame, by praise and by abuse ; as deceivers, and true ; as unknown, and yet we are known ; as dead, yet, lo, we live ; as chastened, yet we die not ; as sorrowful, yet always rejoicing ; as poor, yet many making rich ; as having nothing, yet possessing every thing.

XI.

Our mouth is opened to you, Kurinthoyee, and our heart expanded. You are not constrained² in us, but you are constrained² in your own bowels. But as unto (my) children, I say to you, Render to me my gains which are with you, and expand your love towards me. And be not sons of the yoke with them who believe not. For what participation hath righteousness with iniquity ? Or what commixture hath the light with darkness ? Or what concord³ hath the Meshiha with Satana ? Or what portion hath the believer with the unbeliever ? Or what union hath the temple of Aloha with (that) of demons ? For you are the temple of Aloha the living ; as it is written,

I will dwell in them, and walk in them ;
 And I will be their God,
 And they shall be to me a people.
 Wherefore come out from among them,
 And be separate from them, (saith the Lord,)
 And the impure touch not ;
 And I will receive you,
 And I will be to you a Father,
 And you shall be to me for sons and daughters,
 Saith the Lord, who holdeth all.

² Or, contracted, cramped.

³ Or, peace.

Because then we have these promises, my beloved, let us cleanse ourselves from all impurity of the flesh and of the spirit, and accomplish sanctification in the fear of Aloha.

Bear with us, my brethren ; we have wronged no man, we have corrupted no man, we have injured no man. I speak not to your condemnation ; for I have said already, that you are laid up in our hearts to die together and to live.

XII.

GREAT is the freedom I have with you, and great in you is my glorying ; I am full of consolation, and my joy greatly aboundeth in me in all my afflictions. When, also, we had come into Makedunia, no repose had we for our body, but in every thing were we afflicted ; without, fighting, and within, fear. But Aloha, who consoleth the humble, consoled us by the coming of Titos ; and not only by his coming, but also by his refreshment wherewith he had been refreshed among you. For he told us of your love toward us, and of your lamentation and your zeal on our behalf. And when I heard, my joy was great. For though I grieved you in an epistle, I repent me not, though I did repent. For I perceive how that epistle, though for an hour, did make you sorry ; but now I exercise joy, not because you were made sorry, but because your sorrow hath brought you to repentance. For you were sorry towards Aloha ; so that in nothing will you suffer loss from us. For the sorrow that is for the sake of Aloha worketh soul-penitence,⁴ which turneth not and converteth, unto salvation ; but

⁴ יִשְׁכַּח לִבָּא לִפְנֵי אֱלֹהִים *Animæ conversionem operatur.* SCHAFF, as also TREMELLIUS. The Paris Polyglot and WALTON have *pœnitentiam animæ effecit* ; and the Antwerp, *Pœnitentem animam effecit.*

the sorrow of the world worketh death. For, behold, (in) this very (case) that you were made contrite for the sake of Aloha ; what carefulness it wrought in you, and vindication, and displeasure, and fear, and love, and zeal, and punishment ! And [thus] by every thing have you shown yourselves to be [now] pure in this matter. But, it was for this we wrote to you ; not on account of the injurer, nor on account of the injured one [only], but that you may know before Aloha our carefulness over you. For this cause we were consoled, and with our consolation more abundantly did we rejoice in the joy of Titos ; because his spirit had been refreshed with you all. Because in whatever I had boasted to him concerning you, I have not been ashamed ; but, as of every thing we had spoken truth with you, so also our boasting unto Titos hath been found in truth. And his affection is greatly enlarged toward you, when he remembers your obedience ; because with fear and with trembling you received him. I rejoice that in every thing I can confide in you.

XIII.

BUT we make known to you, my brethren, the grace of Aloha which hath been given to the churches of Macedonia ; that in the great trial of their affliction there hath been an abounding of their joy ; and the depth of their poverty hath been exceeded by the riches of their simplicity. For I testify, that according to their power, and more than their power, in the willingness of their soul, they besought of us, with much supplication, that they might participate in the beneficence of the ministry for the saints. And not as we had supposed, but they gave themselves up first to the Lord, and also to us by the will of Aloha. For we would request of Titos, that as he had begun, so he would carry into accomplishment

this beneficence among you also. But as you have excelled in every thing, in faith, and in doctrine, and in knowledge, and in all diligence, and in our love toward you, so also in this beneficence may you excel. Not as though commanding I command you, but, from the diligence of your companions, the truth of your love would I put to the test.

XIV.

FOR you know the beneficence of our Lord Jeshu Meshiha, that for your sake he became poor, though he was rich, that you through his poverty might be enriched. But counselling I counsel you this which helpeth you; because from the last year you began not to will only, but also to do. But now accomplish in work that which you willed, that as there hath been an incitement to will, so accomplish it in work from what you have. For if there be the will, according to what one hath, so is (he) accepted, and not according to what he hath not. Neither must there be to others ease, and to you anxiety, but in equality be you at this time; that your abundance may be a supply to their want, that also [on another occasion] their abundance may be for [a supply] to your want, that there may be equality. As it is written, He who took up much had no superfluity, and he who took up little was not deficient. But praise to Aloha who in-gave this solicitude for you to the heart of Titos. For our request he accepted; and because he had great concern, of his own will he hath come forth among you. But we have sent with him our brother, whose praise in the gospel is in all the churches; who hath, moreover, been chosen by the churches to go forth with us with this bounty which is ministered by us to the glory of Aloha himself, and unto [the proof of] our cordiality. For we are precautions in this, that no one should lay upon

us any imputation⁶ with regard to this great bounty which is to be administered by us. For we are careful for the things which are comely, not only before Aloha, but also before men. But we have also sent with them our brother, whom we have often proved in many [undertakings] to be diligent; but now still more diligent from the great confidence he hath concerning you. Whether, then, (you regard) Titos, he is my companion and helper among you, or the other brethren, they are the apostles of the churches of the glory of Meshiha. Wherefore the demonstration of your love, and of our boasting concerning you in these [things], make manifest in the sight of all the churches.

XV.

BUT concerning the administration of the saints, I do more (than enough) if I write to you. For I know the goodness of your mind, of which I boasted of you to the Makedunoyee, that Akaia was ready since last year, and your zeal hath stirred up many. But I have sent the brethren to you, that our boasting which we boasted of you may not in this affair be vain; but, as I have said, you may be ready: lest, if the Makedunoyee should come with me, and find you not ready, we be shamed—that I may not say, you be shamed—of the boasting which we have boasted. For this cause I have been careful to entreat of these brethren to go before to you, to make ready that blessing of which you have caused to be heard before; that it may be prepared, so as that it may be [considered as] a blessing, [and] not as [the reluctant contribution of] avarice. But this [remember], He who soweth with scantiness, with scantiness also reapeth; and he who soweth with blessing, with blessing also shall reap. Every man as he hath in his mind: not as of

⁶ Or, spot.

vexation or as of constraint; for a cheerful giver the Lord loveth. For it is in the power of Aloha to increase in you every good, that you may always have every thing sufficient, and that you may abound in every good work. As it is written,

He hath dispersed and given to the poor,

And his righteousness standeth for ever.

But may He who giveth seed to the sower and bread for food, himself give and multiply your seed, and increase the fruits of your righteousness, that in every thing you may be enriched in all simplicity, which worketh out, through us, thanksgiving to Aloha. For, on account of the performance of this service, we not only supply the deficiency of the saints, but also cause many thanksgivings to abound unto Aloha. For on account of the proof of this service we glorify Aloha, because you are subject to the confession of the gospel of Meshiha, and you have communicated in simplicity with them and with every man. And prayer they offer on your behalf in great love, on account of the greatness of the grace of Aloha which is upon you. But thanks to Aloha over his gift which is unspeakable.

XVI.

BUT I Paulos beseech of you by the peacefulness and humility of the Meshiha, (I) who also in presence am humble with you, but while far off am confident over you, beseech of you, that when I come I may not be constrained with the confidence I have to be bold, as I think, over those men who imagine that we walk in the flesh. For if we walk in the flesh, yet we war not according to the flesh. For the armour of our warfare is not of the flesh, but of the power of Aloha; and by it we cast down the strong-holds of rebels, and demolish reasonings and every lofty thing that is exalted against

the knowledge of Aloha, and captivate all thoughts unto the obedience of the Meshiha.

And we are prepared to execute the punishment of those who obey not, when your obedience shall be fulfilled. Do we regard persons? If any man confide in himself that he is of the Meshiha, let this one know of himself, that as he is of the Meshiha, so also are we. For if I should boast somewhat more of the authority which our Lord hath given me, I should not blush; because for your edification he gave it to me, and not for your destruction. But I insist not,⁶ that I may not be considered as one who would terrify you by my epistles. For there are men who say, His epistles are weighty and forcible; but his bodily presence is weak, and his speech contemptible. But he who after this manner speaks, shall conclude that what we are by the word of our epistle when absent, so are we in the deed when we are present. For we dare not value or compare ourselves with those who glorify themselves; but because they compare themselves with themselves, they do not understand. For we do not boast beyond our measure, but in the measure of the boundary which Aloha hath apportioned to us, that we might come also unto you. For it is not as not reaching to you [by divine appointment] we extend ourselves; for unto you we come with the gospel of the Meshiha. Neither boast we beyond our measure in the labour of others; but we have hope, that with the increase of your faith, we shall be enlarged according to our measure; and be progressive also beyond you to evangelize. Not as within the measure of others in the things that are prepared will we glory. But let him who glorieth glory in the Lord. For it is not he who glorifieth himself who is approved, but he who is glorified of the Lord.

⁶ Or, But I connive.

XVII.

BUT I could desire that you could tolerate me a little, that I may speak foolishly. Nevertheless tolerate me, for I am zealous towards you with the zeal of Aloha ; for I have betrothed you to one man, a pure virgin, whom I would bring unto the Meshiha. But I fear lest, as the serpent deceived 'Hava by his guile, so your minds may be corrupted from the simplicity that is toward the Meshiha. For if he who hath come to you shall preach to you another Jeshu, whom we have not preached, or you receive another Spirit which you have not received, or another gospel which you have not accepted, you would have been well persuaded. For I consider that I am nothing inferior to those apostles who are most excellent. For if I am rude in my speech, I yet am not in my knowledge ; but in every thing we are manifest among you. Or, offending have I offended in humbling myself that you may be exalted, and have gratuitously preached to you the gospel of Aloha ? And other churches have I despoiled, receiving of them expenses, for your service. And being come among you, I burdened no man of you ; for my want the brethren who came from Makedunia supplied : and in every thing have I kept myself, and will keep, that I may not be burdensome to you. The truth of the Meshiha is in me, that this boasting shall not be abolished respecting me in the regions of Akaia. Why ? because I love you not ? Aloha himself knoweth ! But I do this, and also will do it, to cut off the occasion of them who seek an occasion, that in the thing in which they boast they may be found as we are. For these are apostles of falsehood and workers of deccits, assimilating themselves to the apostles of the Meshiha. Nor in this may we wonder, if Satana himself be transformed into an angel of light. Nor is it a great

thing if his ministers also are transformed into ministers of righteousness;—whose end will be according to their works.

XVIII.

BUT I say again, Let no man think of me as a fool; or if otherwise, let him receive me as a fool, that I also may boast a little. The thing which I (now) speak, I do not speak in⁷ our Lord, but as in foolishness in this place of boasting. Because many boast in the flesh, I also will boast. For you are content to listen to the feeble-minded, you yourselves being wise. For you are ruled⁸ by one who subjugates you, and by one who devours you, and by one who takes away from you, and by one who exalts himself over you, and by one who smites you on your faces! As in abasement I speak; as though we were weak through defectiveness of mind, I speak. In whatever any man dareth, I also dare. If they are Ebroyce, so am I; if they are Iaroloyee, so am I; if they are the seed of Abraham, so am I; if they are ministers of the Meshiha,—I speak with defectiveness of mind,—I exceed them! In labours I exceed them, in stripes I exceed them, in chains I exceed them, in deaths many times. From the Jihudoyce, five times, forty (stripes) wanting one have I devoured; three times with staves have I been beaten, once was I stoned, three times have I been in shipwreck, a day and a night without a ship have I been in the sea. In journeys many, in danger of rivers, in danger of robbers, in danger from my own race, in danger from the Gentiles; I have been in danger in cities, I have been in danger in the waste, in danger by sea, in danger from false brethren; in labour and weariness, in much watching, in hunger and thirst,

Or, according to.

⁸ Or, judged.

in much fasting, in cold and in nakedness ; besides the aboundings and the gathering which are upon me daily, even my care which is for all the churches. Who is weak, and I am not weak ? Who is offended, and I burn not ? If I must boast in my infirmities, I will boast. Aloha, the Father of our Lord Jeshu Meshiha, the Blessed for ever and ever, knoweth that I lie not. In Darmsuk the great force of Aretos the king kept the city of the Darmsukoyce to apprehend me. And from a window in a basket they sent me from the wall, and I was delivered from his hands.

I might boast, but it is not expedient ; for I come to visions and revelations of the Lord. I knew⁹ a man in the Meshiha fourteen years ago,¹—whether in the body, or out of the body, I know not, Aloha himself knoweth,—who, this one himself, was rapt unto the third [region] of heaven.² And I know this man himself,—but whether in the body, or out of the body, I know not, Aloha himself knoweth,—and he was rapt into paradise, and heard words which are not uttered, those which it is not lawful for a man to utter. Of this I boast ; but of myself I will not boast, except in my infirmities. Yet if I willed to boast, I should not be a fool, for I say the truth ; but I spare, lest any one think of me beyond that which he seeth me (to be), and what he heareth of me. And that I might not be exalted by the abundance of revelations, there was delivered to me a stimulus of my flesh, an angel of Satana to buffet me, that I might not be exalted. Concerning this three times I entreated of my Lord that it might be removed from me. And he said to me, My grace sufficeth thee ; for my power in weakness is perfected. Gladly therefore will I boast in my infirmities,

⁹ *Yodano*, “knowing.”

¹ *Men kadom*, “from before fourteen years.”

² The third of heaven.

that the power of the Meshiha may overshadow me. For this cause I am willing in infirmities, in reviling, in affliction, in persecutions, in distresses, for the sake of the Meshiha; for when I am weak, then am I strong. Behold, I have been deficient in mind in my boasting, because you have constrained me; for you were debtors to bear witness concerning me; because in nothing am I less than those apostles who are the most eminent, nevertheless I am not any thing.

The signs of the apostles I have wrought among you in all patience, and with mighty acts and miracles and with powers. For in what have you been less than the other churches, except in this, that I have not burdened you? Forgive me this offence.

Behold, this is three times that I prepare to come to you, and not to hurden you; for I seek not yours, but you. For the children ought not to lay up treasures for the parents, but the parents for their children. But I gladly the expenses will spend, and also myself will I give for the sake of your souls: though, while the more I love you, you the less love me. And, perhaps, (though) I did not burden you, yet (it may be said), as a crafty man with deceit I have robbed you. By any other whom I have sent to you have I made prey of you? Of Titos I requested, and sent with him the brethren.³ In any thing has Titos made prey of you? Have we not walked in one spirit, and in the same steps?

XIX.

Do you again consider that we apologize to you? Before Aloha in the Meshiha do we speak; and all, my beloved, for the sake of your up-building. For I fear lest, when I come to you, I should not find you as I

³ The Polyglot editions read, "a brother."

wish, but should find you what you would not wish : lest there be contention and envy, and wrath and angry talk, and accusations and murmurings, and pompousness and agitation : and lest, when I come to you, my God may humiliate me, and I may have to lament over many who have sinned, and have not repented of the uncleanness and of the fornication and of the lasciviousness which they have committed.

This is the third time that I prepare to come to you ; and in the mouth of two or three witnesses shall every word be established. I have foretold you, and again I foretell you ; as also twice while I was with you I told you, (so) now also being distant I write to those who have sinned, and to the rest of the others ; that if I come again I will not spare. Inasmuch as you demand the proof of the Meshiha who speaketh in me, (of) Him who is not weak among you, but is mighty among you :—for though he was crucified in weakness, yet he liveth with the power of Aloha :—so also we are weak with you, but we live with him through the power of Aloha which is among you. Prove yourselves, whether in the faith itself you stand ; try yourselves. Are you not assured that Jeshu the Meshiha is in you, if you be not reprobates ? But I trust you will know that we are not reprobate. But I implore of Aloha that there may not be any thing in you that is evil, that our proving may be seen ; but that you may do good, and that we may be as unproved. For we are not able to do any thing against the truth, but for the truth. For we rejoice when we are weak, and you are strong : but this also we pray, that you may be perfect. Wherefore while distant I write these (things), that when I am come I may not act severely, according to the power which my Lord hath given me for your edification, and not for your destruction. Wherefore, my brethren, rejoice, and be perfect, and be

comforted, and let agreement and peace be among you ; and the God of love and of peace shall be with you. Salute one another with the holy kiss. All the saints ask for your peace.

THE PEACE OF OUR LORD JESHU MESHUHA, AND THE LOVE OF ALOHA, AND THE COMMUNION OF THE SPIRIT OF HOLINESS, BE WITH YOU ALL. AMEN.

Finished is the second epistle to the Kurinthoyee ; which was written from Philipos of Makedunia, and sent by the hand of Titos.

THE

EPISTLE OF PAULOS TO THE GALATOYEE.

I.

PAULOS, an apostle, not from men, nor by men, but by Jeshu the Meshiha, and Aloha his Father, who raised him from among the dead, and all the brethren who are with me, to the churches which are in Galatia : Grace be with you and peace, from Aloha the Father, and from our Lord Jeshu Meshiha, who gave himself for our sins to deliver us from this evil world, according to the will of Aloha our Father : to whom be glory to the age of ages. Amen.

I am amazed how soon you have been turned from the Meshiha himself, who called you by his grace, unto another gospel, which it is not ; but there are men who disturb you, and (who) wish to remove you from the gospel of the Meshiha. But if we also, or an angel from heaven, should preach to you other than what we have preached to you, let him be accursed.¹ As I have said before, and now again say to you, If any man preach to you other than what you have received, let him be accursed.¹ For now do I persuade men, or Aloha ? or do I seek to please men ? For if until now I had pleased men, I should not have been the servant of the Meshiha.

II.

BUT I make known to you, my brethren, that the gospel which is preached by me was not from man : for

¹ *Cherem.*

neither from man had I received it and taught it, but by the revelation of Jeshu the Meshiha. For you have heard of my former manners in Judaism,² that I exceedingly persecuted the church of Aloha, and made it desolate. And I excelled in Judaism more than many of the sons of my years who were of my kindred, and was exceedingly zealous for the doctrine of my fathers. But, when He willed who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I should preach among the nations, immediately I did not disclose to flesh and to blood; neither went I to Urishlem, to the apostles who were before me, but I went into Arabia, and again returned unto Darmsuk. And after three years I went unto Urishlem, that I might see Kipha, and I remained with him days fifteen. But others of the apostles I saw not, only Jakub, the brother of our Lord. But these which I write to you, behold, before Aloha, [I aver] that I lie not. And after these I went to the regions of Syria and of Cilicia. Neither did the churches of Jihud which are in the Meshiha know me by face. But this only they had heard, that he who had formerly persecuted us, behold, now preacheth he that faith which he beforetime had overthrown. And in me they glorified Aloha.

III.

AGAIN, from fourteen years I went up to Urishlem with Bar Naba, and took with me Titos. But I went up by revelation; and I disclosed to them the gospel which I proclaim among the nations; and I showed it to those who were considered to be somewhat between myself and them, lest in vain I had run or should run. Titos also who was with me, who was an Aramoya, was not con-

² *Yehudoyutha.*

strained to be circumcised. But on account of false brethren, who entered upon us that they might espy the liberty which we have in Jeshu Mesbiha as that they might bring me³ into subjection; yet not for the space⁴ of an hour did we cast ourselves down to be subject to them; that the truth of the gospel might continue with you. But, they who were considered to be somewhat,—but what they were I care not, for Aloha accepteth not men's faces,—they themselves added nothing unto me; but otherwise: for seeing that I was intrusted with the gospel of the uncircumcision, as Kipha was intrusted with [that of] the circumcision;—for he who wrought effectually with Kipha for the apostleship of the circumcision, wrought effectually also with me for the apostleship of the Gentiles;—and knowing the grace which had been given to me, Jakub and Kipha and Juchanon, who were considered to be pillars, the right hand of fellowship gave to me and to Bar Naba, that we (should preach) among the Gentiles, and they among the circumcision: only (requiring) that of the poor we should be mindful; and I have been solicitous to do this same thing.

IV.

BUT when Kipha had come to Antiokia, I rebuked him to his face, because they were offended by him. For until certain men came from Jakub, he had eaten with the Gentiles; but when they were come, he withdrew himself and separated, because he was afraid of those who were of the circumcision. And the rest of the Jihudoyce also were thrown with him in this, so that Bar Naba also was led away by their partiality. And when I saw that they were not walking rightly in the truth of the gospel, I said to Kipha in the presence of them all:

³ WALTON reads, "us."⁴ Or, the fulness of an hour.

If thou who art a Jihudoya live as an Aramoya, and not Judaically, why forcest thou the Gentiles to live Judaically? If we who by our nature are Jihudoyee, and are not of the Gentile sinners, because we know that man is not justified by the works of the law, but by the faith of Jeshu Meshiha, also in him, in Jeshu Meshiha, have believed, that from the faith of the Meshiha we may be justified, and not from the works of the law; because from the works of the law shall no flesh be justified:—

V.⁵

If, while we seek to be justified through the Meshiha, we also ourselves are found sinners, is Jeshu Meshiha therefore the minister of sin? It cannot be. For, if those things which I destroyed I build again, I make it manifest of myself that I transgress the commandment. For I by the law to the law am dead, that unto Aloha I may live: and with the Meshiha am I crucified, and from henceforth I live not, but in me liveth Meshiha; and this that I now live in the flesh I live by the faith of the Son of Aloha, who loved me and gave himself for me. I do not deny the grace of Aloha; for if righteousness is by the law, the Meshiha died in vain!

O deficient-minded⁶ Galatoyee, who bewildereth you? For, behold, as if depicted before your eyes, hath Jeshu the Meshiha been crucified. This only would I know from you: Through the works of the law received you the Spirit, or through the hearing of faith? Are you so foolish⁷ that having begun in the Spirit you are now finishing in the flesh? And all these have you borne in vain? But would it be in vain? Then, he who imparted to you the Spirit, and wrought miracles among

⁵ This division of sections interferes with the sense.

⁶ Chasiri-regonee.

⁷ Saklin atun.

you, (did he so) through the works of the law, or through the hearing of faith?

As Abraham believed Aloha, and it was reckoned to him for righteousness, know therefore that they who are of faith are the children of Abraham. For Aloha who knew before that he would justify the Gentiles through faith, evangelized before unto Abraham; as saith the holy scripture: In thee all the nations shall be blessed: therefore believers are blessed with Abraham the believer.

For they who are of the works of the law are under the curse: for it is written, Cursed is every one who doeth not all that is written in this law. But that man is not justified by the law before Aloha, this maketh manifest: because it is written,

The just by faith shall live.

But the law is not of faith: but he who doeth those things that are written in it shall live by them. But us hath the Meshiha bought from the curse of the law, and hath been made a curse instead of us: for it is written, Accursed is every one who is hanged on the wood: in order that upon the nations there might be the blessing of Abraham in Jeshu the Meshiha, that we might receive the promise of the Spirit through faith.

VI.

My brethren, I speak as among men: That a covenant of man because confirmed no one rejecteth, or changeth in any thing. But to Abraham was promised the promise, and to his seed. And he did not say to him, Unto thy seeds, as of many; but, To thy seed, as of one, him, (namely,) who is the Meshiha. But I say this, that the covenant which was confirmed before by Aloha, in the Meshiha, the law which was after, four hundred and thirty years, cannot nullify, nor (can it) abolish the promise. But if the inheritance was by the law, it could

not have been by the promise; but Aloha gave it unto Abraham by promise. Wherefore then was the law? It was added on account of transgression, until the Seed should come, he, of whom was the promise; and the law was given by angels into the hand of a Mediator. But a Mediator is not of one; but Aloha is one. Is the law therefore against the promise of Aloha? Impossible: for if a law had been given which could make [guilty man] to live, certainly righteousness would have been by the law. But the scripture hath included all under sin, that the promise through faith of Jeshu Meshiha might be given to them who believe.

But until (the dispensation of) faith came, the law kept us, as shut up unto the faith which was to be revealed. The law therefore was our conductor^s to the Meshiha, that we might be justified by faith. But faith being come, we are not under the conductor. For you are all the children of Aloha through the faith of Jeshu the Meshiha. For they who into the Meshiha are baptized have been clothed with the Meshiha. Jihudoysa or Aramoya is not; the slave or the free is not; male or female is not; for you are all one in Jeshu Meshiha. And if you are of the Meshiha, therefore are you the seed of Abraham, and heirs by the promise.

VII.

BUT I say that what time the heir is a child, he differeth not from a servant, though he be lord of all, but is under curators and stewards until the time which his father appointeth. So we also, while children, under the principles of the world were subjected. But when the fulness of the time had come, Aloha sent his Son, and made from a woman, and made under the law, that them

^s Or, tutor.

who were under the law he might redeem, and we might receive the constitution of sons. And because you are sons, Aloha hath sent the Spirit of his Son into your hearts, who crieth, Father, our Father. Therefore you are not servants, but sons; and if sons, heirs also of Aloha, through Jeshu Meshiha.

For, while not knowing Aloha, you served them who by their nature are not gods: but now that you have known Aloha, and especially that you have been acknowledged of Aloha, turn you again to those diseased and beggarly principles, and will to be subject to them afresh? Days, and months, and times, you observe. I am afraid, lest in vain I have laboured among you. Be you as I am, for I am as you are, my brethren, I beseech you. In nothing have you injured me. For you know that in infirmity of my flesh I preached to you at the first. And the temptation of my flesh you did not despise nor excrete; but as an angel of Aloha you received me, and as of Jeshu Meshiha. Where then is your happiness? For I testify of you, that had it been possible, your eyes you would have plucked out and given to me. Have I become your adversary, because I have preached to you the truth? They are emulous of you not for good; but they would shut you in, that you might be emulous of them. But it is well to be emulous in good things at all time, and not only when I am with you.

VIII.

My children, with whom I travail afresh until the Meshiha be formed in you, I would be with you now, and change the sound of my voice, because I am astonished at you. Tell me, you who are willing to be under the law, do you not hear the law? For it is written, that Abraham had two sons, one of the bondmaid, and one

of the free. But he who was of the bondmaid was born according to the flesh, and he who was of the free was by the promise. But these are parables of the two covenants: the one which was from Mount Sinai bringing forth into bondage, which is Hagar: for Hagar is Mount Sinai which is in Arabia, and answers to this Urishlem, and serves in bondage, she and her children. But she, Urishlem the high, is the free, who is our mother. For it is written,

Be glad, O barren, who hast not borne;
 Exult and cry, thou who hast not travailed;
 Because multiplied are the sons of the desolate,
 More than the sons of the married wife.

IX.

BUT we, my brethren, as Ishak, are the children of promise. And as then he who was born of the flesh persecuted him who was after the Spirit, so also now. But what saith the scripture? Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free. We therefore, my brethren, are not the children of the bondmaid, but the children of the free. Stand therefore in that liberty with which the Meshiha hath freed you, and be not enthralled with the yoke of bondage. Behold, I, Paulos, tell you, that if you be circumcised, the Meshiha profiteth you nothing. But I attest again to every man who is circumcised, that he is obligated to fulfil the whole law. You have ceased from the Meshiha who are justified by the law, and from grace you have fallen. But we through the Spirit, who is from faith, expect the hope of righteousness. For, in the Meshiha Jeshu, circumcision is not any thing, nor uncircumcision, but faith which is made perfect by love. Well did you run; who hath impeded you, that to the truth you should not be in obedience? Your persuasion

is not from him who called you. A little leaven the whole mass leaveneth. I am confident of you in our Lord, that no other thing you will think; and he who disturbeth you shall bear judgment, whoever he is. But I, my brethren, if yet I have preached for circumcision,⁹ why have I been persecuted? Hath the scandal of the cross ceased? But I would that they who disturb you were even cut off.

X.

BUT you have been called unto liberty, my brethren: only let not your liberty be for an occasion of the flesh; but in love be subjected one to another. For all the law in one word is fulfilled, in this: Thou shalt love thy neighbour as thyself. But if you bite and devour one another, beware lest one by another you be consumed. But I say to you, Walk in the Spirit, and the desires of the flesh you will not work. For the flesh desireth that which is repugnant to the Spirit, and the Spirit desireth that which is repugnant to the flesh; and the two are adverse one to the other, that not any thing that you will you may do. But if by the Spirit you are led, you are not under the law. For the works of the flesh are known, which are (these), fornication, uncleanness, lasciviousness, the worship of idols, sorcery, enmity, contention, ambition, wrath, calumny, divisions, rendings, envy, murder, drunkenness, revelling, and all that are like these; and they who do them, as I told you before, so now I tell you, the kingdom of Aloha do not inherit. But the fruits of the Spirit are, love, joy, peace, prolonging of the spirit, benignity, goodness, fidelity, meekness, patience; against these the law is not set. But they who are of the Meshiha have crucified their flesh,

⁹ *Bas-gesurtho.*

with all its passions and its lusts : live we therefore in the Spirit, and let us not be vain-glorious, contemning one another, envying one another.

My brethren, if a man of you be overtaken by a fault, you who are in the Spirit, regain him, in the spirit of meekness, and beware lest you also be tempted. And bear the burden of one another, and so fulfil the law of the Meshiha. For if a man consider that he is something, while he is not, he deceiveth himself. But let every man prove his work, and then in himself he shall exult, and not in others. For every man shall bear his own burden. But let him who heareth the word, communicate to him from whom he heareth it, in all good things.

XI.

Do not err. Aloha is not mocked : for whatever a man soweth, that he reapeth. He who in the flesh soweth, from the flesh corruption reapeth ; and he who in the Spirit soweth, from the Spirit the life that is eternal shall reap. And while we do that which is good, let it not weary us ; for the time will be when we shall reap, and it will not weary us. Now, therefore, while the time is ours, let us do good unto every man, and especially to the sons of the house of the faith.

You see these letters which I have written to you with my hands. They who would glory in the flesh would constrain you to be circumcised ; only lest for the cross of the Meshiha they might be persecuted. For neither do these who are circumcised keep the law ; but they will that you be circumcised, that in your flesh they may glory. But to me let it not be that I shall glory except in the cross of our Lord Jeshu Meshiha, by which the world is crucified unto me, and I am crucified to the world. For circumcision is not any thing, nor uncir-

cumcision, but the new creature. And they who this pathway accomplish, peace be upon them and mercy, and upon the Israel of Aloha.

Henceforth upon me let no man throw a burden ; for the signatures of our Lord Jeshu Meshiha in my body I bear.

The grace of our Lord Jeshu Meshiha be with your spirit, my brethren. Amen.

Finished is the Epistle to the Galatoyee, which was
written from Ruma.

THE

EPISTLE OF PAULOS TO THE EPHESOYEE.

I.

PAULOS, an apostle of Jeshu Meshiha by the will of Aloha, to those who are in Ephesos, saints and believers in Jeshu Meshiha: peace be with you, and grace from Aloha our Father, and from our Lord Jeshu Meshiha. Blessed be He, Aloha, the Father of our Lord Jeshu Meshiha, who hath blessed us with all blessings of the Spirit in heaven, in the Meshiha; as he before elected us in him, from before the foundations of the world, that we should be saints, and without blemish before him, and in love predesignated us unto himself, and constituted us children in Jeshu Meshiha, according to the pleasure of his will; that the glory of his grace might be glorified, that (grace) which he hath poured upon us by the hand of his Beloved: in whom we have redemption, and by his blood the remission of sins, according to the riches of his grace which he hath made to abound in us in all wisdom and in all understanding of the Spirit; and hath made known to us the mystery of his will, which before he had determined in himself should be done: that in the dispensation of the fulness of the times, every thing from the first might be renovated in the Meshiha, in heaven and in earth. And by him we have been chosen, even as he predesignated and willed, who worketh all according to the mind of his will; that we who first hoped in the Meshiha, should be to the honour of his glory. In whom you also heard the word of truth, which

is the gospel of your salvation ; and in whom you believed and were sealed with the Spirit of Holiness who was promised ; who is the earnest of our inheritance, until the redemption of those who are saved, and unto the praise of his majesty.

II.

ON account of this, behold, I also, since I heard of your faith in our Lord Jeshu Meshiha, and your love to all the saints, have not ceased to give thanks on your behalf, and to remember you in my prayers ; that the God of our Lord Jeshu Meshiha, the Father of glory, would give to you the Spirit of wisdom and of revelation in his knowledge, and would enlighten the eyes of your hearts to know what is the hope of his calling, and what the riches of the glory of his inheritance for the saints, and what is the inheritance of his power in us who believe, according to the operation of the might of his power, which he wrought in the Meshiha, and raised him from among the dead, and set him at his right hand in heaven, above all the principalities, and powers, and mighty ones, and rulers, and above every name that is named, not only in this world, but also in (that) to come ; and subjected every thing beneath his feet : and Him who is over all he hath given to be the head of the church, which is His body, the completeness of Him who all in all completeth.

You also who were dead in your sins and in your transgressions, in which from the first you walked according to the worldliness of this age,¹ and according to the will of the prince of the power of the air, of that Spirit who urgeth² in the sons of disobedience ; in those works in which we also walked from the first in the lusts of our

¹ *Olnoyatkeh dolmo hono.*

² *D'methchaphio.*

flesh, doing the will of our flesh and of our mind, and were the sons of wrath fully as the rest.

III.

BUT Aloha, who is rich in his mercies, for his great love wherewith he loved us while we were dead in our sins, made us alive with the Meshiha, and through his grace delivered us, and raised us with him, and made us to sit with him in heaven in Jeshu the Meshiha, that he might show to the ages to come the greatness of the riches of his grace and his goodness, which hath been upon us in Jeshu the Meshiha. For by his grace are we saved through faith, and this was not of you, but is the gift of Aloha, not of works, that no man should glory. For we are his creation, who are created in Jeshu Meshiha unto good works, which Aloha hath prepared before, that in them we should walk.

Wherefore be mindful, that you Gentiles at first were carnal, and were called the Uncircumcision by that which is called the Circumcision, and is the work of the hands in the flesh; and were at that time without the Meshiha, and were aliens from the polity³ of Israel, and strangers to the covenant of the promise, and, without hope, were without Aloha in the world. But now, by Jeshu the Meshiha, you who before were far off, are brought nigh by the blood of the Meshiha. For he is our peace, he who hath made the two one, and hath destroyed the wall which stood in the midst, and the enmity, through his flesh; and the law of prescriptions, with its requirements, he hath abolished, that of the two he might create in himself one new man, and make peace; and hath reconciled the two in one body with Aloha, and by his cross hath slain the enmity. And coming, he preached peace to

³ *Duboree*, the manners, or regulations, of Israel.

you, to the far off, and to the nigh ; therefore, through Him there hath been made for us both an access by one Spirit unto the Father.

IV.

THEREFORE are you no more strangers and sojourners, but sons of the city of the saints, and sons of the house of Aloha ; and you are builded upon the foundation of the apostles and of the prophets, and Jeshu the Meshiha himself is the chief corner of the building ; and in him is the whole building increased and enlargeth into a holy temple in the Lord, while you also in him are being builded the dwelling of Aloha by the Spirit.

On account of this I, Paulos, am bound for Jeshu Meshiha for the sake of you Gentiles : if you have heard the dispensation of the grace of Aloha which was given me for you ; that by revelation he made known to me the mystery, as I have written to you in few (words) ; so that while you read you are able to understand my knowledge of the mystery of the Meshiha, which in other generations was not known to the sons of men, as it hath now been revealed to his holy apostles and to his prophets by the Spirit ; that the Gentiles should be sons of his inheritance and partakers of his body, and in the promise which is given concerning him by the gospel, of which I am made a minister, according to the gift of the grace of Aloha, which he hath given me by the operation of his power. To me, who am the least of all the saints, is given this grace, that I should preach among the Gentiles the riches of the Meshiha, which are not searched ; and to bring to light unto all men what is the dispensation of the mystery which was hidden from the ages in Aloha, who created all : that through the church might be made known the wisdom of Aloha, which is full of diversities, to the principalities and powers who are in

heaven, that which he prepared from of old, and which he hath executed by Jeshu our Lord, by whom we have freedom and access with the confidence of the faith of him.

V.

WHEREFORE I pray that I may not weary in my affliction, which is on your account, for this is your glory ; and I bow my knees unto the Father of our Lord Jeshu Meshiha, from whom is named the whole family⁴ who are in heaven and in earth ; that he would give to you, according to the riches of his glory, with power to be confirmed by his Spirit in your interior man ; that the Meshiha may dwell by faith in your hearts in love ; your root and your foundations being confirmed, that you may be able to follow out with all the saints, what the height, and depth, and the length, and breadth ; and know the grandeur of the love of the Meshiha, and be filled with all the fulness of Aloha.

But to Him who is able with power beyond all to do for us above what we ask or conceive, according to his power which worketh in us, to Him be glory in his church, by Jeshu Meshiha, in all ages, for ever and ever. Amen.

VI.

I BESEECH of you, therefore, I, the bound one for our Lord, that you walk as is worthy of the calling wherewith you are called, in all lowliness of mind, and composedness, and long-suffering ; and be patient towards one another in love. And be diligent to keep the unity of the Spirit in the bond of peace, that you may be in one body and in one Spirit, even as you are called in one hope of your calling. For one is the Lord, and one the

⁴ *Abokutha*, paternity.

faith, and one the baptism ; and one is Aloha, the Father of all, and over all, and by all, and in us all.

But unto each of us is given grace according to the measure of the gift of the Meshiha. Wherefore it is said,

He ascended on high ;
 He led captive captivity,
 And gave gifts unto men.

But he who ascended, what is it but that he also descended first into the low places of the earth ? He who descended, is he who also ascended above all the heavens, to fulfil all. And he gave some who (are) apostles, and some who (are) prophets, and some who (are) evangelists, and some who (are) pastors, and some who (are) doctors ; for the perfecting of the saints, for the work of the ministry, for the edification of the (church of the) Meshiha, until we be all one in the faith and in the knowledge of the Son of Aloha, and one man perfect in the measure of the stature of his completeness ; and that we be no [more] children, agitated and altered by every wind^b of fraudulent doctrines of men, which in their craftiness they fabricate deceptively in order to seduce, but he confirmed in our love, that whatever is ours may increase in the Meshiha, who is the head, by whom the whole body is increased and compacted in all the limbs, according to the gift which is given in proportion to every member for the increase of the body itself, that in love its structure might be completed.

VII.

But this I say and testify in the Lord, that from henceforth you may not walk as the rest of the Gentiles, who walk in the vanity of their minds, and are darkened in their understandings, and are alienated from the life of

^b Or, spirit.

Aloha on account of their ignorance,⁶ and on account of the blindness of their hearts; who are cut off from their hope, and have delivered themselves up to lasciviousness and to the working of all uncleanness in their greediness. But you have not thus learned the Meshiha, if really you have heard him and learned as the truth is in Jeshu; but that you put from you your former habitudes, the old man who is corrupt in deceitful lusts, and be renewed in the spirit of your minds, and wear the new man, who by Aloha is created in righteousness and in the sanctity of truth.⁷

VIII.

WHEREFORE let lying cease from you, and speak the truth every man with his neighbour: for we are members one of another. Be angry and sin not, and let not the sun set upon your wrath, and give no place to the accuser. And let him who hath stolen henceforth steal not, but labour with his hands and do good, that he may have to give to him who needeth. Let no hateful word come out of your mouth, but that which is comely and useful for edification, that it may communicate grace to those who hear. And grieve not the Holy Spirit of Aloha, by whom you have been sealed unto the day of redemption. Let all bitterness, and heat, and anger, and clamour, and scandal be taken from you, with all malice; and be gentle one with another, and affectionate, and forgive one another, even as Aloha in the Meshiha hath forgiven us. Be therefore imitators of Aloha, as beloved children; and walk in love, as the Meshiha also loved us, and delivered himself for us, an offering and a sacrifice to Aloha of a fragrant smell.

⁶ Or, because they have not knowledge.

⁷ *Vuchasyutho da-quashitho.*

IX.

BUT fornication and all uncleanness and covetousness, let them not be even heard among you, as it becometh the saints ; neither filthiness, nor words of folly, or of jeering, or fables, which are not necessary, but, instead of these, thanksgiving. But this know, that any man who is a fornicator, or impure, or covetous, or an idolater, hath no inheritance in the kingdom of the Meshiha and of Aloha ; lest any man deceive you with vain words ; for because of these cometh the anger of Aloha upon the sons of disobedience. Be not, therefore, participators with them. For you were before darkness, but now you are light in our Lord. As the sons of light, then, so walk. For the fruits of the light are in all goodness and rectitude and truth. And be discerning of that which is good before our Lord. And have no communion with the works of darkness, which have no fruits, but reprove them. For that which in secrecy they do it is execrable even to mention. For every thing is exposed by the light, and is revealed, and whatever revealeth is light. Wherefore it is said,

Awake thou who sleepest,

And arise from the dead,

And the Meshiha shall enlighten thee.

See then that you walk vigilantly, not as fools, but as the wise who redeem their opportunity, because the days are evil. On account of this, be not wanting in mind, but understand what is the will of Aloha. And be not drunk with wine, in which is intemperance, but be filled with the Spirit. And discourse with yourselves with psalms and with hymns and with songs of the Spirit, singing with your hearts unto the Lord. And give thanks always on behalf of every man in the name of our Lord Jeshu Meshiha unto Aloha the Father. And be subject one to another in the love of the Meshiha.

X.

WIVES, be subject to your husbands as to our Lord. For the husband is the head of the wife, as the Meshiha is the head of the church, and he himself is the Saviour of the body. But as the church is subject to Meshiha, so also (should) wives be unto their husbands in every thing. Husbands, love your wives, as also the Meshiha loved his church, and gave himself for her, that he might sanctify her and purify her in the laver of waters and by the word, and that he might constitute her a church unto himself, being glorified, and not having blemish or wrinkle or any thing like these; but to be holy and spotless. So it becometh husbands to love their wives, as their own bodies. For he who his wife loveth, himself he loveth. For no man ever hated his own body, but nourisheth it, and taketh care of it; so also the Meshiha (taketh care) of the church. For we are members of his body, and of his flesh are we, and of his bones. Because of this a man leaveth his father and his mother, and cleaveth unto his wife, and they two become one flesh. This mystery is great; but I speak of the Meshiha and of his church. Nevertheless let every one of you so love his wife as his own self; but let the wife reverence her husband.

Children, obey your parents in our Lord, for this is right; and this is the first commandment which promiseth. Honour thy father and thy mother, that it may be well with thee, and thy life be prolonged upon the earth.

Parents, make not your children angry, but make them to grow in the discipline and in the doctrine of our Lord.

Servants, be subject to your masters who are according to the flesh, with fear and trembling, and with simplicity of heart, as unto the Meshiha: not in the sight of the

eyes, as if you were pleasing men (only), but as the servants of Meshiha who do the will of Aloha. And serve them from all your soul, in love, as unto our Lord, and not as unto men ; knowing that whatever good a man doeth he is rewarded by our Lord, whether he be a servant or a son of freedom.

So you, masters,⁸ do likewise to your servants ; forgiving them a fault ;⁹ for you know also that your Master is in heaven, and there is no respect of persons with him.

XI.

HENCEFORTH, my brethren, be strong in our Lord, and in the power of his strength. And clothe you in all the armour of Aloha, that you may be able to stand against the wiles of the accuser. For your wrestling is not with flesh and blood (only), but with princes, and with powers, and with the possessors of this dark world, and with the evil spirits who are under heaven. Wherefore clothe you with all the armour of Aloha, that you may be able to meet the evil one, and being prepared in every thing you may stand. Stand, therefore, with your loins strengthened with the truth, and wear the breast-plate of righteousness, and let your feet be shod with the preparation of the gospel of peace ; and with these take to you the shield of faith, that therewith you may be empowered with strength to extinguish all the burning shafts of that evil one ; and put on the helmet of salvation, and take the sword of the Spirit which is the word of Aloha. And with all prayers, and with all supplications, pray at all times in the Spirit, and in that prayer be watchful in all seasons, praying constantly and invoking on behalf of all the saints ; and for me also, that the

⁸ Or, lords.

⁹ "Faults."—WALTON'S Polyglot.

word may be given me with openness of my mouth, that I may boldly proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may speak with freedom, as it behoveth me to speak it.

But that you may know also what relateth to me, and what I am doing, behold, Tykikos, a brother beloved, and a faithful minister of our Lord, will make known to you; whom I have sent to you on account of this, that he may make you acquainted with what relateth to me, and may comfort your hearts.

Peace be with the brethren, and love with faith from Aloha our Father, and from our Lord Jeshu Meshiha. Grace be with all them who love our Lord Jeshu Meshiha incorruptibly. Amen.

Finished is the Epistle to the Ephesoyee, which was written from Ruma, and sent by the hand of Tykikos.

THE

EPISTLE OF PAULOS TO THE
PHILIPISOYEE.

I.

PAULOS and Timotheus, servants of Jeshu the Meshiha, to all the saints who are in Jeshu Meshiha at Philipos, with the presbyters and deacons. Grace be with you and peace from Aloha our Father, and from our Lord Jeshu Meshiha. I offer thanks unto Aloha upon the remembrance of you constantly, in all my prayers on your behalf; and while rejoicing, I pray, for your fellowship which is in the gospel from the first day until now; because I am confident of this, that he who hath begun good workings in you will himself make perfect until the day of our Lord Jeshu Meshiha. For so it is right for me to think concerning you all, because you are laid up in my heart; and in my bonds, and in the defence of the truth of the gospel, you are partakers with me in grace. For Aloha is my witness how I love you with the bowels of Jeshu Meshiha. And this I pray, that your love may still increase and abound in knowledge and in all spiritual understanding; that you may distinguish those things that are proper, and may be pure and without offence in the day of the Meshiha, and filled with the fruits of righteousness which are in Jeshu Meshiha, to the glory and the honour of Aloha.

II.

BUT I wish you to know, my brethren, that my business tendeth the more to the forwarding of the gospel.

For so also my bonds are manifest for the Meshiha in the whole palace,¹ and unto all besides. And a multitude of brethren who are in our Lord are strengthened on account of my bonds, and have dared the more fearlessly to speak the word of Aloha. Some preach from envy and contention, but some from good-will, and in the love of the Meshiha; for they know that for the defence of the gospel I am appointed. But those who preach the Meshiha from contention do it not sincerely,² but think to add affliction to my bonds. Yet in this I have rejoiced, and do rejoice, that in every way, if for an occasion, or if in truth, the Meshiha shall be preached. For I know that these things shall be found unto my life by your prayers, and by the gift of the Spirit of Jeshu Meshiha; even as I hope and expect, that in nothing I shall be confounded, but manifestly, as at all times, so also now, the Meshiha shall be magnified in my body, whether by life or by death. For my life is the Meshiha; and if I die, it is gain to me. But if in this life of the flesh there be also fruit to me from my works, I know not what to choose. For these two straiten me. I desire to be set free, that I might be with the Meshiha, and this is greatly preferable³ to me; but also to remain in my body is the thing which constraineth me on your account. For I know this confidently, that I am to remain and tarry for your joy and for the increase of your faith: that when I come again to you, your glorying which is in Jeshu Meshiha alone shall abound in me. As it becometh the gospel of the Meshiha, so have your conversation; that if coming I see you, or absent, I may hear of you, that you stand in one spirit and in one soul, conquering together for the faith of the gospel; in nothing moved by them who stand against us, to the

¹ Or, prætorium.² Or, purely.³ Profitable.

forthshowing of their perdition, and of our salvation. And this from Aloha hath been given to you, not only believing to believe in the Meshiha, but also for his sake to suffer, and to sustain a conflict, as you have seen in me, and now hear concerning me.

III.

IF, therefore, you have consolation in the Meshiha, and if there be comfort in love,⁴ and if communion of the Spirit, and if compassions and mercies, complete my gladness by having one sentiment and one love, and one soul and one mind. And do nothing in contention or vainglorying, but in meekness of mind let a man consider his neighbour as better than himself. And let no one care for himself (only), but every one for his neighbour also. And feel⁵ this in yourselves, which Jeshu the Meshiha (did) also: who, when he was in the form of Aloha, considered this not to be robbery, (this, namely,) that he was the co-equal of Aloha: yet emptied he himself, and took the form of a servant, and was made in the form of men; and in fashion was found as a man, and humbled himself, and was obedient unto death, but the death of the cross. Wherefore also Aloha greatly exalted him, and gave him a name that is more excellent than all names, that at the name of Jeshu every knee should kneel, of those in heaven, and on earth, and under the earth; and that every tongue should confess that Jeshu the Meshiha is the Lord, to the glory of Aloha his Father.

⁴ *Ven mamâlé belebo bachûba*, "If there be the speaking of the heart in love." *Mamâlé belebo*, (like the Hebrew, *Dibber al leb*,) "the speaking of, or into, the heart," is an idiom for giving consolation. Compare John xi. 19, 31.

⁵ Or, be of this sentiment in yourselves.

IV.

WHEREFORE, my beloved, as you have all time obeyed, not while I am near you only, but now that I am far from you, the more with fear and trembling work the work of your salvation; for Aloha himself effectuates⁶ in you also to will, also to do, the thing which you will.⁷ Do every thing without murmuring and without division; that you may be perfect and without spot, as the pure children of Aloha, who dwell in a generation depraved and perverse; and be manifest among them as luminaries in the world, to be unto them for a place of salvation, for my exultation in the day of the Meshiha, that I may not have run in vain, nor laboured to no purpose. But, also, [if I should be] offered on the sacrifice and service of your faith, I am glad, and rejoice with you all; so also you be glad and rejoice with me. But I hope in our Lord Jeshu to send Timotheos to you soon, that I also may have quietness when I learn concerning you. For I have no other who is so as my (own) soul, who will diligently take care for yours. For all are seeking what is theirs, and not what is of Jeshu Meshiha. But the proof of this [evangelist] you know, that as a son with his father, so hath he wrought with me in the gospel. Him, therefore, I hope to send to you speedily, when I shall have seen what [will be done] with me. And I confide on my Lord, that I also speedily shall come unto you. But now the matter hath pressed me to send to you the brother Epaphroditos, who is a helper and labourer with me, but your messenger and minister to my necessity; for he desired to see you all, and was anxious, because he knew that you had heard that he was sick. Yes, he was sick, unto death; but Aloha had

⁶ *Mechaphet becuu.*⁷ *Medem detrobeen.*

mercy upon him ; but not upon him only, but upon me also, lest I should have sorrow upon sorrow. Urgently, therefore, have I sent him to you, that when you have seen him again you may rejoice, and that I may have a little breathing. Receive him, then, in the Lord with all joy ; and those who are such, hold in estimation : because for the work of the Meshiha he had come nigh unto death, and was disregardful of his life, that he might accomplish that which you had wanted in the service which concerned me.

V.

HENCEFORTH, my brethren, rejoice in our Lord. To write the very same (things) to you, to me is not weariness, because they make you [the more] cautious. Beware of dogs, beware of evil workers, beware of the cutting of the flesh. For the circumcision are we, who serve Aloha in the spirit, and glory in Jcshu the Meshiha, and confide not on the flesh. Yet I may have confidence on the flesh. For if any one consider that his confidence is in the flesh, I [have] more than he. Circumcised the son of eight days, of the family of Israel, of the tribe of Benyomin, Ebroya of Ebroyee ; in the law, Pharisha ; in zeal, a persecutor of the church ; and in the righteousness of the law, without fault have I been.

But these things which were my gain, I have reckoned loss for the Meshiha ; and I also (still) reckon them all loss, for the grandeur^s of the knowledge of Jcshu Meshiha my Lord ; for whose sake I have lost all things, and have reckoned as dung, that the Meshiha I may gain, and be found in him, not having my own righteousness, which is of the law, but that which is by the faith of the Meshiha, which is righteousness that is from

Aloha : that in it I may know Jeshu, and the power of his resurrection, and have fellowship in his sufferings, and be conformed into his death, that any how⁹ I may be able to come to the resurrection which is from among the dead. I have not yet received, nor (am I) yet perfected ; but I run, that so I may lay hold on that for the sake of which Jeshu the Meshiha hath laid hold on me.

VI.

My brethren, I think not concerning myself that I have laid hold (of the final prize) ; but one (thing) I know, that what is behind me I forget, and to that which is before me I stretch, and run towards the sign, to obtain the victory of the high vocation of Aloha by Jeshu Meshiha. Let those, then, who are mature consider these things ; and if otherwise you consider, this also will Aloha reveal to you. Nevertheless, that to this we may attain, in one way let us proceed, and with one consent. Be like me, my brethren, and consider them who so walk according to the pattern you have seen in us. For there are many who walk otherwise, of whom many times I have told you, but now weeping I tell you, they are adversaries of the cross of the Meshiha ; they, whose end is perdition, whose god is their belly, and whose glory is their shame ; they, whose mind is in the earth. But our employment¹ is in heaven, and from thence we expect the Saviour, our Lord Jeshu Meshiha, who will change the body of our abasement to make (it) in the fashion of his glorious body,² according to his great power, by which all is subjected unto him.

Wherefore, my brethren, beloved and tenderly-regarded,

⁹ *Dalmo.*

¹ *Pulchonon.* *Pulchono* is "occupation," whether sacred, *cultus*, or civil, *operatio*.

² The body of his glory.

my joy and my crown, so stand in our Lord, my beloved. Of Evhodia I beseech, and of Syntika, that one mind they have in our Lord. Also of thee I beseech, my true yokefellow, to be helpful to those who are labouring with me in the gospel, with Klimis, and with the rest of my helpers, whose names are written in the book of life.

Rejoice in our Lord in all time, and again I say, Rejoice. And let your meekness be known unto every man: our Lord is near. For nothing be anxious; but in all time, with prayer and with supplication, let your requests be made known before Aloha: And the peace of Aloha, which is greater than all knowledge,³ shall keep your hearts and your minds, through Jeshu Meshiha.

VII.

FINALLY, my brethren, those (things) which are true, and those which are honest, and those which are just, and those which are pure, and those which are lovely, and those which are laudable, and those (which are) works of praise and of celebration, these consider. These, which you have learned, and received, and heard, and seen in me, these perform; and the God of peace will be with you.

But greatly do I rejoice in our Lord, that you have begun to care (again) for me, as also you were [formerly] careful, but you have not had ability.⁴ But I have not spoken because I have had need; for I have learned to make sufficient to me that which I have had. I know (how) to be abased, I know also how to abound in all; and in every thing I am trained with sufficiency and with hunger, with abundance and with destitution [to be satisfied]: for every thing I am empowered through the Meshiha who strengtheneth me. Nevertheless, you have

³ Knowing.

⁴ Sufficiency.

done well to communicate unto my afflictions. Know also, you Philipisoyee, that in the commencement of the gospel, when I went forth from Makedunia, not one of the churches communicated to me in the account of receiving and giving, but you only. For also to Thessalonika one time and twice to my necessity you sent. Not because I seek the gift, but I seek that fruit may multiply unto you. But I have received every thing, I abound, and am full; and I have accepted all that you sent me by Epaphroditos, a sweet fragrance and a sacrifice, acceptable, which pleaseth Aloha. And my God shall supply all your necessity, according to his riches in the glory of Jeshu Meshiha. To Aloha our Father be praise and glory to the age of ages. Amen.

Ask for the peace of all the saints who are in Jeshu the Meshiha. The brethren who are with me ask for your peace. All the saints ask for your peace, especially those who are of the house of Cæsar.

The grace of our Lord Jeshu the Meshiha be with you all. Amen.

Finished is the Epistle to the Philipisoyee, which was written from Ruma, and sent by the hands of Epaphroditos.

THE

EPISTLE TO THE KULOSOYEE.

I.

PAULOS, an apostle of Jeshu the Meshiha by the will of Aloha, and the brother Timotheos, to those who are in Kulosos, the holy brethren and believers in Jeshu Meshiha: peace be with you, and grace from Aloha our Father. We give thanks to Aloha the Father of our Lord Jeshu Meshiha in all time, and pray on your behalf, even from our hearing of your faith in Jeshu Meshiha, and of your love to all the saints; for the hope which is kept for you in heaven, which at the first you heard through the word of the truth of the gospel, which is preached to you, as also to all the world, and increaseth and giveth fruits, as also in you from the day that you heard, and knew the grace of Aloha in truth, as you learned from Epaphra our beloved companion, who is himself for you a faithful minister of the Meshiha, and who hath made known to us your love, which is in the Spirit.

II.

ON account of this also we, from the day that we heard, have not ceased to pray for you, and to supplicate that you may be filled with the knowledge of the will of Aloha in all wisdom and in all spiritual understanding,

and may walk according to that which is just, and may please Aloha in all good works, and may yield fruit, and increase in the knowledge of Aloha; and in all power be empowered according to the greatness of his glory in all patience and prolongedness of spirit: and with joy may give thanks to Aloha the Father, who hath fitted us for a portion¹ of the inheritance of the saints in light, and hath delivered us from the power of darkness, and brought us into the kingdom of his beloved Son, in whom we have redemption and the forgiveness of sins: who is the image of Aloha the unseen,² and the first-born of all the creatures. And by him was every thing created that is in heaven and in earth; all that is seen, and all that is unseen, whether thrones or dominions, or princes or powers; all things by his hand and through him were created; and he is before all, and every thing by him subsisteth. And he is the head of the body of the church, (he) who is the chief and first-born from among the dead, that he should be pre-cminent in all. For in him (the Father) hath willed all fulness to dwell; and by him to reconcile all things to himself, and to make peace through the blood of his cross, (even) by him, whether they be inhabitants in earth or in heaven.

III.

You also, who before were aliens and adversaries in your minds by your evil works, hath he reconciled now in the body of his flesh and through his death, to constitute you saints before him without spot and without blame; if you continue in your faith, your foundation being firm, and be not moved from the hope of the gospel which you have heard, and which is proclaimed to

¹ Or, made us adequate to a portion.

² Or, Aloha who is not seen.

every creature who is under heaven, of which I, Paulos, am made a minister. I rejoice in the sufferings which are on your account, and fulfil the void of the afflictions of the Meshiha in my flesh for the sake of his body, which is the church; of which I am made a minister according to the dispensation of Aloha, which was given to me for you, to accomplish the word of Aloha; that mystery which was hidden from ages and generations, but now hath been revealed unto his saints. To whom Aloha hath willed to make known what is the opulence of the glory of this mystery among the Gentiles; which is, The Meshiha, who in you (is) the hope of glory; whom we proclaim, and (concerning whom) we teach and inform every man in all wisdom, that we may present every man perfect in Jeshu Meshiha; for which also I labour and contend, according to the help of the power which is given to me.

But I wish you to know what an agony I have for you and for those who are in Laodikia, and for the rest who have not seen my person in the flesh; that their hearts may be comforted, and that they may approach in love to all the riches of assurance, and to the understanding of the knowledge of the mystery of Aloha the Father and of the Meshiha, in whom are hidden all the treasures of wisdom and of knowledge. But this I say, Let no man deceive you with the persuasion of words. For though in the flesh I am far from you, yet in the spirit I am with you; and I rejoice to behold your order, and the firmness of your faith in the Meshiha.

IV.

As, then, you have received Jeshu Meshiha our Lord, (so) in him walk, your roots strengthened,³ and you

³ Or, confirmed.

builded in him, and established in that faith which you have learned, that you may abound therein with thanksgiving. Beware lest any man strip you by philosophy and by vain deceit, according to the teaching of men, and according to the principles of the world, and not according to the Meshiha, in whom dwelleth all the fullness of the Godhead bodily. And in him also you are complete; for he is the head of all principalities and powers. And in him you have been circumcised with the circumcision which is not with hands, by the putting away of the flesh of sins, (even) by the circumcision of the Meshiha. And you have been buried with him by baptism, and in him have risen with him, who have believed in the power of Aloha who raised him from among the dead. And you who were dead in your sins, and in the uncircumcision of your flesh, he hath made alive with him, and forgiven us all our sins; and hath blotted out in his mandates the writing of our debts that was against us, and hath taken it from the midst, and affixed it to his cross; and by the yielding up of his body he hath prostrated principalities and powers, and hath shamed them openly by himself.

V.

LET no man therefore judge you in meat and in drink, or in the distinctions of festivals, and of new moons, and of shabeths,⁴ which are shadows of those to come, but the body is the Meshiha. And lest any man wish by abasement of mind to fetter you to be subject to the worship of angels, intruding⁵ upon that which he hath not seen, and vainly inflated in his fleshly mind; and not holding the Head, from whom all the body is composed and constituted in joints and limbs, and increaseth (with) the

⁴ Or, weeks.⁵ Or, adventuring; perhaps better, presuming.

increase of Aloha. For if you are dead with the Meshiha from the principles of the world, why as if you lived in the world are you judged? as that⁶ you are not to touch, nor to taste, nor to handle? For these are of perishable use, and are ordinances and doctrines of men; and appear to have in them a reason of wisdom, with the look of humility and the fear of Aloha, (as) not sparing the body, (yet) not in that which is (really) of value, but in those (things) whose use pertains to the flesh.

VI.

If, then, you have risen with the Meshiha, seek (the realities) which are on high, where the Meshiha sitteth at the right hand of Aloha. Think of that which is on high, and not of that on earth. For you are dead, and your life is hid with the Meshiha in Aloha; and when the Meshiha, who is our life, shall be manifested, then also will you be manifested with him in glory. Put to death, then, your members that are upon the earth: fornication, uncleanness, and passions, and evil desires, and covetousness, which itself is idolatry. For on account of these cometh the anger of Aloha upon the sons of disobedience.⁷ In these also you walked aforetime, when you were conversant in them. But now cease you from all these; anger, wrath, malice, reviling, impure speech: and lie not one to another, but put off the old man with all his manners, and wear the new, who is renovated by knowledge in the image of his Creator, where there is not Jihudoya and Aramoya, nor circumcision and uncircumcision, nor Javanoya and Barbaroya, nor slave and freeman, but the Meshiha is all and in all. Wear, therefore, as the chosen of Aloha, saints and

⁶ *Iam. scilicet.*⁷ Or, perverseness.

beloved, compassions and tenderness, and benignity, and lowliness of mind, and composure, and patience. And bear with one another, and forgive one another, if any man have a complaint against his neighbour; even as the Meshiha hath forgiven you, so also forgive; and with all these charity, which is the girdle of perfection. And let the peace of the Meshiha direct your hearts, for to it you have been called in one body; and give thanks to the Meshiha, whose word shall dwell in you abundantly, in all wisdom. And teach and admonish yourselves in psalms and in hymns and in songs of the Spirit, and with grace sing with your hearts unto Aloha. And whatsoever you do, either in word or work, do (it) in the name of our Lord Jeshu Meshiha, and with thanksgiving through him unto Aloha the Father.

VII.

WIVES, be subject to your husbands, as it is right in the Meshiha. Men, love your wives, and be not bitter against them. Children, obey your parents in every thing, for so it is pleasing before our Lord. Fathers, exasperate not your children, that they be not discouraged. Servants, obey in every thing your masters according to the flesh, not in the sight of the eye (only), as those who please men, but from a simple heart, and in the fear of the Lord. And all that you do, from all your heart do (it), as to our Lord, and not as to men. And know that from our Lord you receive the reward in the inheritance; for the Lord the Meshiha you serve. But he who injureth is recompensed as he had injured, and there is no acceptance of persons.⁸ Masters, do equity and justice to your servants, knowing that you

also have a Master in heaven. In prayer be constant, and be watchful in it, and (in) giving thanks; praying also for us, that Aloha may open to us the gate of the word, to speak the mystery of the Meshiha, for the sake of which I am bound, that I may fully make it manifest, as it behoveth me. In wisdom walk towards the outward ones, and redeem your opportunity. And let your speech at all time be with grace as sprinkled⁹ with salt, each one knowing how it becometh him to return the answer. What concerneth me will Tykikos, a beloved brother and faithful minister, and our companion in the Lord, make known to you: whom I have sent to you for this, that he may know how it is with you, and may comfort your hearts; with Onesimos, the faithful and beloved brother who is of you. These will make you know what concerneth us. Aristarchos, a captive with me, asketh for your peace, and Markos, the nephew¹ of Bar Naba, regarding whom you are directed, that if he come to you, receive him, and Jeshu who is called Justos: these are of the circumcision, and these only have helped me in the kingdom of Aloha, and these have been a consolation to me. Epaphra, who is of you, asketh for your peace; a servant of the Meshiha, who is always labouring on your behalf in prayer, that you may stand perfect and complete in all the will of Aloha. For I testify of him that he hath a great zeal for you and for those in Laodikia and in Iropolis. Lukos our beloved physician, and Dima, ask for your peace. Ask the peace of the brethren who are in Laodikia, and of Nymfa, and of the church which is in his house. And when this epistle shall have been read to you, cause it also to be read in the church of the Laodikoyee; and that which is written from the Laodikoyee, read you it. And say to

⁹ R. MADAK, *aspersit*.

¹ *Bar-dodeh*, "uncle's son."

Arkipos, Be vigilant in the ministry which thou hast received in our Lord, that thou fulfil it.

This salutation² with the hand of me, PAULOS. Remember my bonds. Grace be with you. Amen.

Finished is the Epistle to the Kulosoyee, which was written from Ruma, and sent by the hands of Tykikos.

² *Shaloma.*

THE

FIRST EPISTLE OF PAULOS TO THE
THESALONIKOYEE.

I.

PAULOS, and Sylvanos, and Timotheos, to the church of the Thesalonikoyee which (is) in Aloha the Father, and in our Lord Jeshu Meshiha. Grace be with you and peace. We give thanks to Aloha at all time for you all, and are mindful of you in our prayers constantly, and remember before Aloha the Father the works of your faith, and the labour of your love, and the perseverance of your hope, which is in our Lord Jeshu Meshiha. For we know your election, my brethren, beloved of Aloha, because our preaching was not in words only with you, but with power, and with the Spirit of Holiness, and with the persuasion of truth. Also you know how we were among you, on account of you; and you became imitators of us and of our Lord, and you received the word in great affliction, and with the joy of the Spirit of Holiness, and became an example to all the believers who are in Makedunia and in Akaia. For from you was made to be heard the word of our Lord, not only in Makedunia and in Akaia, but in every place your faith which is in Aloha was made to be heard, so that we have no need to say of you any thing. For they learned what an entrance we had unto you, and how you turned to Aloha, from the fear of idols, to worship Aloha the living and the true; awaiting his Son from heaven, Jeshu him-

self, whom he raised from among the dead, and who delivered us from the wrath that cometh.

And you know, my brethren, that our entrance unto you was not in vain, but having suffered before and been shamefully treated, as you know, in Philipos, and then (even) in great conflict we spoke with you with the confidence of our God the gospel of the Meshiha. For our exhortation was not from deceit, nor from uncleanness, nor from guile; but as approved of Aloha to be intrusted with his gospel, so speaking as not to please men, but Aloha who trieth our hearts. For never have we used flattering speech, as you know, nor for an occasion of covetousness, Aloha witnesseth. Neither have we sought glory from men, either from you or from others, though we could have been honoured ones, as the apostles of the Meshiha; but we were humble among you, and, as a nurse who loveth her children, so also we loved, and were desirous to impart to you, not only the gospel of Aloha, but also our life, because we loved you. Remember, therefore, my brethren, how we laboured and toiled in the work of our hands by night and by day, that we might not be a burden on one of you. You witness and Aloha, how we preached to you the gospel of Aloha, purely and justly, and were without blame with all the faithful. As you know how every one of you, as a father his children, we exhorted, and spoke with your hearts; and (now) we testify to you how you should walk worthy of Aloha himself who hath called you to his kingdom and to his glory.

II.

WHEREFORE we also give thanks constantly unto Aloha, that the word of Aloha which you received from us, was not as the word of man (that) you received (it), but, as it is truly, the word of Aloha, which in operation

worketh (alike) in you and in all them who believe. But you, my brethren, have become like the churches of Aloha which are in Jihud, who are in Jeshu Meshiha, because you likewise suffer¹ from your fellow-countrymen,² as they also from the Jihudoyee; who killed our Lord Jeshu Meshiha, and the prophets who were of them, and ourselves have persecuted, and Aloha have not pleased, and have acted adversely to all men; who forbid us to speak with the Gentiles that they might be saved; to fill up their sins for all time: but upon them cometh the wrath unto the end!

III.

BUT we, my brethren, having been bereaved-ones of you the time of an hour, as to our presence,³ but not in our heart, have been the more solicitous to see your faces with great love, and have wished to come to you, (even) I, Paulos, one time and two; but Satana hindered me. For what is our hope and our joy, and the crown of our glorying, but you, before our Lord Jeshu at his coming? For you are our glory and our joy. And because we could not endure, we were willing to be left at Athinos alone, and to send to you Timotheos our brother, a minister of Aloha and our helper in the gospel of the Meshiha, to fortify you, and inquire of you concerning your faith, that none of you should be slain through these afflictions; for you know that to this we are set. For while also we were with you, we foretold you that we were to be afflicted, as you know that it hath been. On account of this also, I, not enduring until I had sent to know your faith, lest the tempter should tempt you, and we should have laboured in vain; but now when Timotheos came to us from among you, and gave us intelligence of your faith and of your love, and that you have

¹ Bear, sustain.

² Sons of your tribe.

³ In our faces.

a good remembrance of us in every season, and desire to see us as we also (to see) you ; on this account we were comforted in you, my brethren, in all our anxieties and our afflictions because of your faith. And now we live, if you are established in our Lord. For what thanksgiving can we render on account of you to Aloha, over all the joy with which we rejoice on your behalf, unless before Aloha we supplicate exceedingly by night and by day to see your faces, and to perfect what is wanting to your faith ? But Aloha himself, the Father of our Lord Jeshu Meshiha, will make straight our way to you, and he will cause your love to increase to one another, and to every man, even as we love you ; and will establish your hearts without blame in holiness, before Aloha our Father, at the advent of our Lord Jeshu Meshiha with all his saints.

IV.

HENCK then, my brethren, we pray of you, and beseech of you by our Lord Jeshu, that as you have received of us how it behoveth you to walk and to please Aloha, the more to increase. For you know those precepts we gave to you in our Lord Jeshu Meshiha. For this is the will of Aloha, your sanctification ; and that you be distant from all fornication ; and that every man of you know to possess his vessel in sanctification and in honour, and not in the passions of concupiscence, as the rest of the Gentiles who know not Aloha. And that you dare not transgress, and defraud the one man his brother in this matter, because our Lord is the avenger of all these, as we have also before told you and testified. For Aloha hath not called us to uncleanness, but unto sanctification. Therefore, whoever despiseth, not man he despiseth, but Aloha, who hath ingiven you his Holy Spirit.*

* *Du-yahab becum.*

But concerning the love of the brethren, you need not (that I) write to you ; for you yourselves are taught of Aloha to love one another. And so do you to all the brethren who are in all Makedunia ; but I beseech of you, my brethren, to excel [therein]. And study to be quiet, and be occupied with your own employments, and work with your hands, as we have admonished you ; that you may walk becomingly towards the outward-ones, and of man you may not need.

V.

BUT I wish you to know, my brethren, that for those who are asleep you should not have sorrow, as the rest of men, who have no hope. For if we believe that Jeshu died and arose, so also Aloha those who have slept in Jeshu will bring with him. But this we say to you by the word of our Lord, that we who [may be] remaining at the coming of our Lord, [we] who [then may] live, will not precede those who have slept. For our Lord himself with the mandate, and with the voice of the chief of angels, and with the trumpet of Aloha, will come down from heaven, and the dead who are in the Meshiha will arise first ; and then we who remaining [may be] alive, shall be rapt with them together in clouds, to the meeting of our Lord in the expanse ;⁵ and so always with our Lord shall we be. Wherefore comfort one another with these words.

But of the times and the seasons, my brethren, you need not that I write to you ; for you truly know that the day of our Lord as a thief in the night so cometh. While they shall be saying, Peace and tranquillity, then unawares will destruction arise against them, as distress upon the child-bearer, and they shall not escape. But

⁵ Or, in heaven, as *aar, ahp*, may be understood. Compare SCHLEUSNER, *sub voce*, No. 2.

you, my brethren, are not in darkness, that that day as a thief should overtake you. For all of you are sons of light, and sons of the day; and are not sons of the night, nor sons of darkness. Sleep we not, therefore, as the rest; but be wakeful and sober. For they who sleep, in the night sleep; and they who are drunken, in the night are drunken. But we who are sons of the day must be wakeful in our minds, and wear the mail-coat⁶ of faith and of love, and put on the helmet of the hope of salvation. For Aloha hath not appointed us to wrath, but to the possession of salvation in our Lord Jeshu Meshiha, who died on our behalf, that, whether we wake or sleep, together with him we may live. Wherefore comfort one another, and edify one another, as also you do.

VI.

BUT I entreat of you, my brethren, to know them who labour among you, and stand before your faces teaching you, that they be esteemed by you in abundant love; and on account of their work be at peace with them. And I entreat of you, my brethren, (to) admonish the offenders, and encourage the little of soul, and bear the burden of the weak, and prolong your spirit toward every man. And beware, lest any of you evil render for evil; but always follow after (those things which are) good (*pl.*) toward one another, and toward every man. Be joyful always, and pray without ceasing, and in every thing give thanks; for this is the will of Aloha in Jeshu Meshiha concerning you. The Spirit quench not. Prophecy do not despise. Prove every thing, and what is good retain. And from every evil thing⁷ flee. But the God of peace himself will sanctify perfectly all of you;

⁶ *Sheryono.* Heb. *Shiryon.*

⁷ Or, affair, business.

and your whole spirit, and your soul, and your body will he keep without fault, to the coming of our Lord Jeshu Meshiha. Faithful is he who hath called you, who himself will do it! My brethren, pray for us. Ask the peace of all our brethren, with the holy kiss. I adjure you, by our Lord, that this epistle be read to all the holy brethren. The grace of our Lord Jeshu Meshiha be with you. Amen.

Finished is the First Epistle to the Thesalonikoyee, which was written from Athines, and sent by the hands of Timotheos.

THE

SECOND EPISTLE OF PAULOS TO THE
THESALONIKOYEE.

PAULOS, and Sylvanos, and Timotheos, to the church of the Thesalonikoyee, which is in Aloha our Father, and our Lord Jeshu Meshiha. Grace be with you, and peace, from Aloha our Father, and from our Lord Jeshu Meshiha. To give thanks we owe to Aloha at all time on behalf of you, my brethren, as it is proper; because your faith greatly increaseth, and the love of you all, of every man toward his neighbour, enlargeth; as that we also boast of you in the churches of Aloha, of your faith and of your patience, in all your persecution and your affliction which you endure; for a demonstration of the just judgment of Aloha, that you may be [seen to be] worthy of his kingdom, for the sake of which you suffer; and whether it is (not) righteous to render afflictions to them who afflict you. And you who are afflicted will he save¹ with us, at the revelation of our Lord Jeshu Meshiha from heaven, with the host² of his angels, when he executeth the punishment, with burning of fire, on them who have not known Aloha, and on them who have not acknowledged the gospel of our Lord Jeshu Meshiha. For these in the judgment will be punished (with) the perdition of eternity, from the presence of our Lord, and from the glory of his power; when he cometh to be glorified in his saints, and to show his wonders in his faith-

¹ Or, make alive.² Or, force; *chailo*, "powerful array."

ful ones, that our testimony that was concerning you may be believed in that day. On account of this at all time pray we for you, that Aloha may make you meet for your calling, and complete in you all the will of good (things), and the operations of faith with power; that the name of our Lord Jeshu Meshiha may be glorified in you, and you also in him, according to the grace of Aloha and our Lord Jeshu Meshiha.

But we beseech of you, my brethren, as it regards the coming of our Lord Jeshu Meshiha, and our assemblage with him, that you be not soon moved in your minds, nor perturbed, nor by word, nor by spirit, nor by letter, which (may be) as (if it were) from us, that, Behold, the day of our Lord cometh! Let no one deceive you by any one of the methods,³ because unless there shall come first the rebellion,⁴ and there be revealed the man of sin, the son of perdition; He who is the adversary, and is exalted over all who is called God and Venerable; so that also in the temple of Aloha as Aloha he will sit, and will make manifest of himself as that he is Aloha. Do you not remember, that, when I was with you, these I told you? And now you know what [with]holdeth, that he may be revealed in his time. For the mystery of iniquity already beginneth to be effective; only if that which now holdeth be taken from the midst, then will be revealed that evil one, whom our Lord Jeshu will consume by the spirit of his mouth, and will abolish by the revelation of his advent. For the coming of that (wicked one) is the working of Satana, with all power, and (with) signs and false miracles, and with all unrighteous deception which is done in them who perish, because they have not received the love of the truth by which they might have been saved. Wherefore Aloha will send them the

³ Or, schemes.

⁴ *Mardutho*.

working of deception, that they will believe the lie, and all of them will be judged who have not believed in the truth, but have had pleasure in unrighteousness.

But we are bound to give thanks unto Aloha at all time for you, our brethren, beloved in our Lord, because Aloha hath chosen you from the beginning unto salvation, by sanctification of the Spirit, and by the belief of the truth. For unto these Aloha called you by our preaching, that you should be the glory of our Lord Jeshu Meshiha. Wherefore, my brethren, stand fast, and persevere in the precepts⁵ which you have been taught, whether by word, or by our epistle. But our Lord Jeshu Meshiha himself, and Aloha our Father, who hath loved us, and given us everlasting consolation,⁶ and a good hope through grace, will comfort your hearts, and establish in every word and in every work of good.

Henceforth, my brethren, pray for us, that the word of our Lord may run and be glorified in every place, as among you. And that we may be delivered from wicked men and perverse; for every man hath not faith. But the Lord is faithful, who will keep you and deliver you from evil. But we confide concerning you in our Lord, that what we have commanded you, you have done, and also are doing. And our Lord will direct your hearts to the love of Aloha, and to the patience of the Meshiha.

But we command you, my brethren, in the name of our Lord Jeshu Meshiha, that you remove from every brother who walketh wickedly, and not according to the precepts which he hath received from us. For you know how it beloveth to imitate us who walked not wickedly among you. Neither did we eat bread for nothing from any one of you; but with labour and weariness by night and by day we wrought, that upon no one of you we

⁵ *Bepukdonee.*

⁶ Or, the consolation of eternity.

might be burdensome. Not because we had not power, but because in ourselves we would give you an example, that you may imitate us. For while we were with you, this we commanded you, that every one who willeth not to work, neither should he eat. For we hear that there are some among you who walk wickedly, and nothing work, unless vain things. But these we command, and entreat of them by our Lord Jeshu Meshiha, that with quietness they work, and eat their (own) bread. But you, my brethren, be not weary in doing what is good. And if any man hearken not to these our words in the epistle, let this be separate from you, and be not mixed with him, that he be shamed. Yet, not as an enemy hold him, but admonish him as a brother. But the Lord of peace himself will give you peace always, in every thing. Our Lord be with you all.

Salutation,⁷ by the writing of my hand, I, PAULOS, have written ; which is the sign in all my epistles, so I write.

The grace of Jeshu Meshiha be with you all, my brethren. Amen.

Finished is the Second Epistle to the Thesalonikoyee, which was written from Laodikia of Pisidia, and sent by the hands of Tykikos.

⁷ *Shaloma.*

THE

FIRST EPISTLE TO TIMOTHEOS.

I.

PAULOS, an apostle of Jeshu Meshiha, by the commandment of Aloha our Saviour, and of Jeshu Meshiha our hope ; to Timotheos, my true son in the faith : grace and mercy and peace from Aloha our Father and Jeshu Meshiha our Lord.

I requested of thee, when I would go into Makedunia, to remain at Ephesos, and instruct certain men that they teach not various doctrines, nor throw themselves (away) upon stories and tales of generations which have no end,¹ (but) which rather subserve contentions, and not edification in the faith of Aloha. But the end¹ of the commandment is love, from a pure heart, and from a good conscience, and from genuine faith. And from them that have erred, and have declined to vain words, seeking to become teachers of the law, while they understand not what they speak, nor that concerning which they contend. But we know that the law is good, if a man according to the law² converse in it ; knowing that against the righteous the law is not set, but against the evil, and rebels, and the wicked, and sinners, and the dishonest, and those who are not pure, and those who strike their fathers, and those who strike their mothers, and murderers, and fornicators, and liars with men, and

¹ *Soko*, "design or scope."

² Or, as of the law.

stealers of the free, and liars, and doers against an oath, and whatever (else) is opposed to the healthful doctrine of the gospel of the glory of the blessed Aloha, with which I have been intrusted. And I thank him who hath empowered me, our Lord Jeshu Meshiha, who accounted me faithful, and constituted me his minister; me, who before was a blasphemer, and a persecutor, and injurious; but I received mercy, because while ignorant I did it, without faith. But in me hath abounded the grace of our Lord, and faith and love which are in Jeshu Meshiha. Faithful is the word, and worthy of reception, that Jeshu the Meshiha came into the world to save sinners, of whom I am first. But for this he had compassion upon me, that in me first Jeshu Meshiha might show all long-suffering, as an exhibition³ for them who should believe in him unto everlasting life. But to the King who is eternal, incorruptible, and unseen, who is one Aloha, be honour and glory for ever and ever. Amen.

This commandment I commit to thee, my son Timotheos, according to the early⁴ prophecies which were concerning thee, that thou mayest war through them this good warfare with faith and with a good conscience. For those who this have put away from them of faith have been emptied; as Hymeneos and Alexandros, whom I have delivered to Satana, that they may not blaspheme.

II.

I REQUIRE⁵ then from thee, that, before every thing, supplication be offered to Aloha, and prayer and intercession and thanksgiving for all men; for kings and princes,⁶ that an habitation quiet and tranquil we may inhabit in all the fear of Aloha and purity. For this is

³ Or, spectacle.

⁴ Or, first.

⁵ *Bano*, "I request, entreat."

⁶ Or, great ones, *rurbonee*.

good and acceptable before Aloha our Saviour; who willeth that all men should be saved, and turn to the knowledge of the truth. For one is Aloha, and one is the Mediator of Aloha and of men; the man Jeshu Meshiha, who gave himself a ransom for every man; a testimony which cometh in its time, of which I am constituted an herald and an apostle,—I say the truth and lie not,—to be a teacher of the nations in the faith of the truth. I wish then for men to pray in every place, uplifting their hands purely and without wrath and without disputations. So also let women with decorous simplicity of apparel, with modesty and with chastity, adorn themselves, not with braidings, and with gold, and with pearls, and with fine vestments, but with good works, as becometh women who profess the fear of Aloha. Let the wife in quietude learn with all submission: for unto the wife to teach⁷ I permit not, neither to be authoritative⁸ over the husband, but to be in quietude. For Adam was formed first, then Hâva; and Adam was not deceived, but the wife was deceived, and transgressed the commandment. But she is saved by her children, if they continue in faith, and in love, and in sanctification, and in chastity.

III.

THIS saying is faithful, that if a man desire the presbyterate,⁹ a good work he desireth. But it behoveth that a presbyter be as that blame be not found in him; and that he be the husband of one wife; (a man) who is of a vigilant mind, chaste, and orderly, and a lover of guests, and instructful; and not a transgressor over wine, nor (one) whose hand hastens to strike; but he is to be gentle and not contentious, nor a lover of money; and

⁷ *Lamlophu*, to dogmatize.

⁸ Or, daring.

⁹ *Kashishutho*.

(one who) ruleth his house well, holding his children in subjection with all purity. For if his own house he know not to rule well, how is he able to rule the church of Aloha? Neither shall his discipleship be recent, lest he be lifted up, and fall into the judgment of Satana. But it is needful that he have also a good testimony from those without, that he may not fall into reproach, and into the net of Satana.

And also the ministers¹ must be pure, not speaking doubly, not inclined to much wine, nor shall they love unclean gains. But they shall hold the mystery of the faith with a pure conscience. And these are to be proved first, and then to minister, being without blame.

Thus also must the woman be chaste, and they shall be vigilant (in their) minds, and faithful in every thing; and they shall not be accusers. The ministers¹ shall be (of them) severally who have one wife, and shall rule each his children and his household well. For they who minister well, a good degree acquire for themselves, and much openness of face in the faith of Jeshu Meshiba.

These I write to thee, hoping soon to come to thee; but if I should delay, that thou mayest know how to converse in the house of Aloha, which is the church of Aloha the Living, the column and foundation of the truth. And truly great is this mystery of righteousness,² which was revealed in the flesh, and justified by the Spirit, and seen of angels, and preached among the peoples, and believed in the world, and taken up into glory.

But the Spirit distinctly saith, that in the last times some will remove from the faith, and will go after deceiving spirits, and after doctrines of demons. These, with a false appearance, will deceive, speaking a lie, and seared in their conscience, and prohibiting to marry, and

¹ *M'shamshonce.*² *Kinutha.*

abstaining from meats, which Aloha created to be used with thanksgiving by them who believe and know the truth; because every creature of Aloha is good, and nothing to be abominated, if with thanksgiving it be received; for it is sanctified by the word of Aloha, and by prayer. These if thou shalt teach thy brethren, a good minister wilt thou be of Jeshu Meshiha, while thou wilt be enlarged with words of faith and of the good doctrine which thou hast learned. But from the foolish stories of old women abstain; and exercise thy soul in righteousness. For the exercise of the body a little time profiteth; but righteousness in every thing profiteth, and hath the promise of the life of this time, and of the future.

IV.

FAITHFUL is the saying and worthy is it of reception: for on this account we labour and are reproached, because we hope in Aloha the Living, who is the Saviour of all men, and especially of the believers. These teach and command. And let no man despise thy youth; but be an example to the believers in word, and in conduct, and in charity, and in faith, and in purity. Till I come be diligent in reading, and in prayer, and in teaching. Neglect not the gift that is in thee, which was given thee with prophecy, and the hand-laying³ of the presbytery. In these meditate, and in them be, that it may be known to every man that thou goest onward. And take heed to thyself, and to thy doctrine, and persevere in them; for while these thou doest, thyself wilt thou save, and them who hear thee.

An elder do not reprimand, but persuade him as a father, and those who are young as thy brethren, and the elderly women as mothers, and those who are young

³ *Sim-yada.*

as thy sisters, with all purity. The widows honour, them who are widows in truth. And if there be a widow who hath children, or children's children, let them learn first to do justly for their families, and to repay the debts (owing) to their parents; for this is acceptable before Aloha. But she who is truly a widow and solitary (is one) whose hope is in Aloha, and who persevereth in prayer and in supplication by night and by day. But she who serveth pleasure is dead while she liveth. These things prescribe to them, that they be without blame. For if a man hath not care of them who are his own, and especially of them who are children of the household of faith, he hath denied the faith, and is worse than those who believe not. Elect, then, the widow who is not less than sixty years, who hath had one husband, and who hath the testimony of good works: if she have brought up children, if she have received guests, if she have washed the feet of the saints, if she have cheered the afflicted, if she have walked in every gracious work. But from the widows who are young, withhold (the election); for these become schismatical ⁴ against the Meshiha, and seek to marry, and their condemnation is confirmed, because they have rejected their first fidelity. They also learn idleness, wandering from house to house; and not only idleness, but also to multiply words, and to follow vain (pursuits), and to speak things which they ought not. I will therefore that those who are young should marry, and bear children, and conduct their households, and not give to the adversary any occasion to revile. For already have some begun to turn aside after Satana.

If any believing man or believing woman have widows, let them support them, that they may not be burden-

⁴ *Metstarin, partic. Ethpa. of Tsevo, Scidit, dilaceravit.*

some on the church, that they who are widows indeed may have sufficient.

Those presbyters who well conduct themselves⁶ shall be worthy of double honour, especially they who labour in the word and in doctrine. For the scripture saith, Thou shalt not muzzle the ox in the treading out ; and, Worthy is the labourer of his hire.

Against a presbyter an accusation receive not, except on the mouth of two or three witnesses.

Those who sin before all men reprove, that the rest may be afraid.

I attest thee before Aloha and our Lord Jeshu Meshiha and his elect angels, that thou keep these, (precepts,) and let not thy mind be pre-occupied by any thing, and do nothing with acceptance of persons.

The hand suddenly on any man lay not, neither participate in others' sins. Keep thyself in purity. And henceforth water drink not, but wine a little drink, on account of thy stomach, and on account of thy constant infirmitics.

V.

THERE are men whose sins are known, and they precede them to the place of judgment ; and there are whose (sins) go after them. So also good men are knowu ; and those who are otherwise cannot be hid.

Let those who are under the yoke of servitude hold their masters in all honour, that the name of Aloha and his doctrine be not blasphemed. But let not those who have believing masters slight them, because they are their brethren ; but serve them the more, because they are believers, and beloved who are refreshed by their ministry. These things teach and require of them. But if

⁶ *D'shaphir methdabrin.*

there be a man who teacheth other doctrine, and who accedeth not to the healthful words of our Lord Jeshu Meshiha, and to the doctrine of the fear of Aloha, this (is one) who extolleth himself while knowing nothing, but is infirm with disputation and questioning of words, from which are envy, and contention, and evil speaking, and supposition in the evil mind,⁶ and conflicts of men whose minds are corrupt and deprived of the truth, and who consider that gain is the fear of Aloha. But thou, remove thyself from them. For our gain is great which is the fear of Aloha, with the use of our sufficiency.⁷ For nothing brought we into the world, and we know that nothing we are able to take from it. Therefore sufficient to us are food and raiment.⁸ But they who will be rich fall into temptations and snares, and many lusts which befool and injure, and which plunge men into destruction and perdition. For the root of all evil is the love of money; and there are who have coveted it, and from the faith have erred, and have made themselves enter into many sorrows. But thou, O man of God, from these things flee, and follow after righteousness, and after equity, and after faith, and after charity, and after patience, and after meekness. And contend in the good agony of faith, and lay hold of the life which is eternal, unto which thou art called, and hast confessed a good confession before many witnesses.

VI.

I ATTEST thee before Aloha, who vivifieth all, and Jeshu Meshiha, who witnessed before Pontius Pilatos the good testimony, that thou keep (this) commandment without spot and without blemish, until the manifestation of our Lord Jeshu Meshiha, whom in his time will show

⁶ *Masom b'reyona lisho.*

⁷ *Bachshachtho demesthan.*

⁸ Or, covering.

Aloha the blessed and only Strong One, the King of kings, and Lord of lords; he who only is incorruptible, and (who) dwelleth in light which no man can approach; whom no man of men hath seen, nor is able to see: to him be honour and power for ever and ever. Amen.

The rich of this world instruct, that they be not uplifted in their minds, nor be trustful upon riches which have no security, but upon Aloha the living, who giveth to us all abundantly for our comfort; and that they perform good works, and become rich in well-doings, and be ready to give and to communicate, and lay for themselves a good foundation for that which is to be, that they may lay hold on the true life.

O Timothy, watch over that which is confided to thee, and fly from vain words,⁹ and the turnings of false knowledge. For they who pursue it err from the faith. Grace be with thee. Amen.

Finished is the First Epistle to 'Timotheos, which was written from Laodikia.

⁹ *B'noth kolee scriktho*, vain voices.

THE

SECOND EPISTLE OF PAULOS TO
TIMOTHEOS.

I.

PAULOS, an apostle of Jeshu Meshiha by the will of Aloha, and on account of the promise of life which is in Jeshu Meshiha, to Timotheos my beloved son : grace and mercies and peace from Aloha our Father, and from our Lord Jeshu Meshiha.

I thank Aloha, whom I serve from my fathers with a pure conscience, that constantly I remember thee in my prayers of the night and of the day ; and have longed to see thee, being mindful of thy tears, that I may be filled with joy : in remembrance of thee (and) of thy true faith which dwelt first in the mother of thy mother Lois, and in thy mother Eunika, and which, I am persuaded, (is) in thee also. On account of this I put thee in mind to keep awake the gift of Aloha, which is in thee by the laying on of my hands. For Aloha hath not given to us the spirit of fear, but of power and of love and of discipline.¹ Wherefore be not thou ashamed of the testimony of our Lord, nor of me his prisoner ; but sustain evil with the gospel, through the power of Aloha, who hath saved us, and called us with an holy calling ; not according to our works, but according to his will, and that grace of his

¹ *Marathigonutha.*

which was given to us in Jeshu Meshiha before the time of the worlds, and is now revealed by the revelation of our Saviour Jeshu Meshiha, who hath abolished death, and hath demonstrated life and incorruption, through the gospel, of which I am appointed an herald and an apostle and a teacher of the nations: on account of which I suffer these, and am not ashamed. I know in whom I have believed, and am persuaded that there is power in his hands my deposite to keep for me unto that day.

Let the outline² of sound words be with thee, which thou hast heard from me, with the faith and love which are in Jeshu Meshiha: that good deposite keep through the Spirit of Holiness who dwelleth in us. Know this, that all those of Asia are turned from me, of whom are Phygellos and Harmogenes. Our Lord give mercies to the house of Onesiphoros, who many times hath refreshed me, and of the chains of my bonds hath not been ashamed. But when also he came to Ruma, with diligence he sought me, and found me. Our Lord grant that he may find mercies with our Lord in that day: and how he ministered to me in Ephesos thou especially knowest.

Thou therefore, my son, be strong in the grace of our Lord Jeshu Meshiha. And those (doctrines) which thou hast heard from me by many witnesses, them commit to faithful men, who are also able to teach others. And endure evils as a good soldier of Jeshu Meshiha.

II.

No man serveth as a soldier, and entangleth himself with the affairs of the world, that he might please him who hath chosen him. And if one contendeth, he is not

² Or, model: *chaura*, from *char*, "to look at with attention, to contemplate." *Melee chlimotho* may be rendered "healthy words, or wholesome doctrines."

crowned, unless according to his law he contend. It becometh the husbandman who laboureth that he should first eat of his fruits. Understand what I say to thee. Our Lord give thee wisdom in all things.

Remember Jeshu Meshiha, that he arose from among the dead, he who is of the seed of David, according to my gospel; for which I endure evils unto bonds, as an evil-doer: but the word of Aloha is not bound. Therefore I endure every thing on account of the elect, that they also may find salvation in Jeshu Meshiha, with the glory that is eternal.

Faithful is the word:

For if we be dead with him,
With him also we shall live;
And if we endure,
We shall also reign with him;
But, if we deny him,
He also will deny us!
And if we believe him not,
He in his faithfulness abideth;
For deny himself he cannot.

Of these (truths) remind them, and testify before our Lord, that they contend not with unprofitable words, to the overturning of those who hear them. And be careful to establish thyself perfectly before Aloha, a workman without shame, preaching rightly the word of truth. From vain words which have no utility in them withdraw; for they add greatly to the wickedness of those who are occupied with them. And their words as an eating cancer will lay hold upon many: but one of them is Hymeneos, and another Philetos, who have erred from the truth, saying, that the resurrection of the dead hath been, and the faith of some overturning. But the true foundation of Aloha standeth; and it hath this signature: And the Lord knoweth them who are his. And,

Let every one who invoceth the name of the Lord depart from iniquity.

But in a great house there are not vessels of gold only or of silver, but also of wood, also of clay: of them (some are) to honour, and of them (some) to dishonour. If a man then purify himself from these, he will be a pure vessel unto honour, fitted for the use of his Lord, and prepared for every good work. From all the lusts of youth escape; and pursue³ after righteousness, and faith, and charity, and peace, with them who call upon the Lord with a pure heart. From foolish controversies which are without instruction withdraw; for thou knowest that they beget strifes.⁴ But a servant of the Lord oweth not to strive,⁵ but to be gentle towards every man, and teaching, and long-suffering, that he may instruct them who would contend against him with meekness, if by any means Aloha may give them conversion, and they may acknowledge the truth, and be mindful of themselves, and remove from the snare of Satana, by whom they have been entrapped at his will.

But know this, that in the last days hard times will come; and men will be lovers of themselves, and lovers of money, boastful, lofty, blasphemous, to their men not obedient, deniers of grace, impious, calumniators, subjected to lust, brutal, haters of the good, traitors, impetuous,⁶ puffed up, lovers of lusts rather than the love of Aloha; having a form of the worship of Aloha, but from the power of Aloha afar off: (them) who are such put from thee. For of them are they who creep into houses, and captivate women who are overladen with sins, and led away by divers lusts; who, in all time learning, never to the knowledge of the truth are able to come. But as Yonis and Yanbris stood against Musha,

³ Or, run after.

⁴ Fightings.

⁵ Fight.

⁶ Or, hasty.

so also these stand against the truth : men whose understanding is corrupted, and reprobate from the faith. But they shall not come further, for their folly is known to all men, as also of them it is known.

III.

BUT thou hast followed⁷ my doctrine and my manners, and my purpose, and my faith, and my prolongedness of mind, and my charity, and my patience, and my persecution, and my sufferings. And thou knowest what things I endured in Antioch, and in Ikonion, and in Lystra, what persecution I endured ; and out of all these my Lord delivered me. But all they who will in the fear of Aloha to live in Jeshu Meshiha, are persecuted. But wicked men and seducers add to their wickedness, deceiving, and being deceived. But abide thou in those things that thou hast learned, and in which thou art confirmed ; for thou knowest from whom thou hast learned : and that from thy childhood thou hast learned the holy writings, which are able to make thee wise to salvation, through faith which is in Jeshu Meshiha.

IV.

FOR all scripture which from the Spirit is written, is profitable for doctrine, and for rebuke, and for correction, and for instruction⁸ which is in righteousness : that the man of God may be perfect unto every good work, and completed.

I attest thee before Aloha, and our Lord Jeshu Meshiha, who is to judge the living and the dead at the revelation of his kingdom : preach the word, and stand with diligence in season, and (that) which is not season ; confute, and rebuke with all prolongedness of mind and

⁷ *Ath ethaith bothar.*

⁸ Or, discipline.

doctrine. For the time will come, when sound doctrine they will not hear; but according to their desires will multiply to themselves teachers, in the itching of their hearing. And from the truth they will turn away their ear, but to fables will decline. But watch thou in every thing, and endure evils, and work the work of an evangelist, and thy ministry fulfil. But I am sacrificed, and the time when I shall be dissolved cometh. The good agony I have fought, and my running I have completed, and my faith I have kept. And from now there is kept for me the crown of righteousness, which my Lord will give me in that day, because he is a righteous judge; yet, not only to me, but to all them who love his manifestation.

V.

Be careful to come to me speedily; for Demas hath left me, and hath loved this world, and is gone to Thessalonika; Krispos to Galatia, Titos to Dalmatia; Luka only is with me. Take Markos and bring him with thee; for helpful to me is he in the ministry. But Tykikos have I sent to Ephesos. The case (for) books which I left at Troas with Karpos, when thou comest bring, and the books, and especially the roll of parchments. Alexander the brass-worker many evils hath showed me: our Lord awardeth to him according to his deeds. But be thou also aware of him, for he is much uplifted against our words. In the first defence no man was with me, but all of them left me. May this not be reckoned to them! But my Lord stood with me, that by me the preaching might be fulfilled, and (that) all the Gentiles might hear: and I was delivered from the mouth of the lion. And my Lord will deliver me from every evil work, and will save me into his kingdom, which is in heaven. To Him be glory for ever and ever. Amen.

Give salutation to Priskela, and to Akilos, and to the house of Onesiphoros. Erastos remains at Kurinthos; but Trophimos I left ill in Miletos the city. Be careful to come before winter. Ebulos and Pudis, and Linos, and Klaudia, and all the brethren, ask for your peace. Our Lord Jeshu Meshiha be with thy spirit. Grace be with thee. Amen.

Finished is the Second Epistle to Timotheos, which was written from Ruma.

THE
EPISTLE OF PAULOS TO TITOS.

I.

PAULOS, a servant of Aloha, and apostle of Jeshu Meshiha, for the faith of the chosen ones of Aloha, and the knowledge of the truth which is in the fear of Aloha; unto the hope of eternal life, which Aloha the true counselled before the times of the ages, and his word hath revealed in his time by our preaching, which was confided to me by the command of Aloha our Saviour:—

To Titos, my true son in the common faith. Grace and peace from Aloha the Father and from our Lord Jeshu Meshiha our Saviour.

For this I left thee in Kreta, that those things which were wanting thou mayest rectify, and constitute presbyters in every city as I commanded thee. Him who is without blame, and is¹ the husband of one wife, and who hath believing children, who are not vicious nor addicted to intemperance. For a presbyter is bound to be without blame, as the steward of Aloha; he shall not be led by the will of self, nor be irascible, nor a transgressor over wine, neither shall his hand be hasty to strike, nor shall he be a lover of sordid gains. But he shall be a lover of guests, and a lover of the good, and be chaste, and equitable, and holy, and withholding him-

¹ Or, *Vato*, and hath been.

self from lusts ; and careful over the doctrine of the word of faith, that he may be able also to comfort by his teaching the healthy, and to reprove those who are contentious. For there are many who are not in subjection, and whose words are vain, and make the minds of men to err, especially those of the circumcision, those, whose mouths it behoves to stop. Many houses they destroy, and teach what they ought not, for the sake of filthy gain. One of them, a prophet of their own, hath said, The sons of Kreta are always liars, evil beasts, and lazy hellies. And true is this testimony. Wherefore reprove them severely, that they may be sound in the faith, nor cast themselves to the fables of the Jihudoyee, and to the mandates of men who hate the truth. For every thing is pure to the pure ; but to those who are polluted and unfaithful nothing is pure ; but their understanding and their conscience are polluted. And they profess to know Aloha, but in their works they deny him, and are abominable and disobedient, and reprobate to every good work.

But speak thou that which becometh sound doctrine, and teach, That the elders be watchful in their minds, and be chaste and pure, and sound in the faith, and in charity, and in patience. And so also the aged women, that they be in behaviour what becometh the fear of Aloha, and not slanderers, nor enslaved to much wine, and that they teach good things ; making those who are young modest, to love their husbands and their children, and to be chaste and holy, well mindful of their houses, and submissive to their husbands, that no man blaspheme the word of Aloha. And of those who are young men, likewise, require that they be chaste. But in every thing show thyself the example in all good works, and in doctrine let there be with thee sound speech which is sincere and incorrupt, and which no man will despise, that he

who riseth against us may be ashamed when he cannot say any thing hateful against us.

Let servants to their masters be submissive in every thing, and please them, not contradicting, nor pilfering ; but let them show their good-trustiness² in every thing, that they may adorn in every thing the doctrine of Aloha our Saviour.

II.

FOR the all-saving grace of Aloha³ hath appeared to all men, and teacheth us to deny wickedness and the lusts of the world, and to live in this world in purity, and in rectitude, and in the fear of Aloha, while expecting the blessed hope and the manifestation of the glory of the great God and our Saviour Jeshu Meshiha ; who gave himself for us, to redeem us from all iniquity, and to cleanse unto himself a new people,⁴ who are zealous of good works. These speak, and require,⁵ and maintain with all authority, and no man shall despise thee.

Put them in mind that to princes and to powers they are to hearken and to be obedient, and to be prepared for every good work. And against no man to rail, nor be contentious, but gentle, and in every thing to show their benignity towards all men. For we also were afore-time without understanding, and disobedient and erring, and were subjected to various lusts ; and in malice, and in envy we conversed, and were hateful, and also hating one another.

But when appeared the goodness and mercy of Aloha our Saviour, not by works of righteousness which we had done, but by his own mercy he saved us, by the lavage of the birth which is afresh, by the renewing of the Spirit of Holiness, which he shed upon us abundantly,

² *Shararhun tobo.*

³ Or, the grace of Aloha saving all.

⁴ *Amo chadtha.*

⁵ Or, exhort.

by Jeshu Meshiha our Saviour; that by his grace we might be justified, and be made heirs according to the hope of the life which is eternal.

Faithful is the word; and in this I will that thou also establish them, that they should be careful to perform good works, they who have believed in Aloha. These are good and profitable unto men.

But from foolish disputations, and from tales of genealogies, and from contentions, and strifes of the sophree,⁶ withdraw; for profit is not in them, and they are vain. From an heretical man, after one time and twice thou hast admonished him, withdraw; and know that he who is such is perverse, and sinneth, and condemneth himself.

When I have sent to thee Artema, or Tykikos, be careful to come to me at Nikopolis; for there I have determined in my mind to winter. But concerning Zina the sophra, and Apolo, be careful to provide them well, that nothing may be wanting to them. And let those also who are of us, learn to perform good works in things which are necessary, that they may not be without fruits. All they who are with me ask for thy peace. Ask for the peace of all who love us in the faith. Grace be with all of you. Amen.

Finished is the Epistle to Titos, which was written from Nikopolis, and sent by Zina and Apolo.

⁶ Scribes.

THE
EPISTLE TO PHILEMON.

PAULOS, the bondman of Jeshu Meshiha, and the brother Timotheos, to the beloved Philemon, our fellow-labourer,¹ and to our beloved Aphia, and to Arkipos our fellow-labourer,¹ and to the church which is in thy house. Grace be with thee, and peace, from Aloha our Father, and from our Lord Jeshu Meshiha.

I give thanks to Aloha at all time, and remember thee in my prayers. Behold, from (the time) when I heard of thy faith, and the love which thou hast to our Lord Jeshu Meshiha, and to all the saints, (I have prayed) that there may be communication of thy faith (in) yielding fruits, in works and in the (manifestation of the) knowledge of all good which thou hast in Jeshu Meshiha. For we have great joy and consolation, that by thy love the bowels of the saints are refreshed. Wherefore I have great confidence in the Meshiha to command thee those acts which are righteous, but for love's sake entreating I entreat of thee, I, Paulos, who am the aged as thou knowest, but now also the bondman of Jeshu Meshiha. And I entreat of thee for my son, whom I have begotten in my bonds, Onesimos, who once was of no use to thee, but (who will) now to thee, as also to me, be greatly useful; and I have sent him to thee. But thou, as (one) who is my offspring, so receive him. For I would have retained

¹ Or, the labourer who is with us.

him with me, that he might have served me for thy sake in the bouds of the gospel ; but without thy counsel I was not willing to do any thing, that thy goodness might not be as by constraint, but of thy will. But, perhaps, for this he passed away for an hour, that thou mayest hold him for ever ; not henceforth as a servant, but as more than a servant, a beloved brother of mine, and how much more of thine, both in the flesh and in our Lord ! If then thou art with me a partaker, receive him as mine. And if of any thing he hath deprived thee, or oweth, that reckon unto me. I, Paulos, have written with my hands, I will repay thee ; for I will not tell thee that thou owest thyself to me. Yea, my brother, I will be refreshed by thee in our Lord ; refresh my bowels in the Meshiha. Because I am confident of thy hearing me, I have written to thee, and I know that more than I have asked thou wilt do. But at once also prepare me a house of lodging, for I hope through your prayers I shall be given to you. Epaphra, a captive with me in Jeshu Meshiha, and Markos, and Aristarkos, and Dema, and Luka, my helpers, ask for your peace. The grace of our Lord Jeshu Meshiha be with your spirit, my brethren. Amen.

Finished is the Epistle to Philemon, which was written from Ruma, and sent by the hand of Onesimos.

THE
EPISTLE TO THE EBROYEE.

I.

IN manifold portions,¹ and in all manners, spake Aloha with our fathers by the prophets from the first: but in these last days he hath spoken with us by his Son; whom he constituted the heir of every thing, and by whom he made the worlds; who himself is the resplendence of his glory, and the image of his Being, and upholdeth all (things) by the power of his word; and he, in his (own) person, hath made purification of sins, and hath sat down at the right hand of the Majesty on high.²

And this (person) is altogether more excellent than the angels, by so much as the name he hath inherited (is) more excellent than theirs. For unto which one from (among) the angels at any time said Aloha, Thou art *my* SON; I to-day have begotten thee? And again, I will be to him the Father, and he shall be to me the Son? But again, when bringing in the First-begotten into the world, he said, Let all the angels of Aloha worship him. But concerning the angels, thus hath he spoken: Who hath made his angels spirit, and his ministers a flaming fire. But concerning the Son he hath said, Thy throne, Aloha, (is) for ever and ever, a right³ sceptre (is) the

¹ *H'eull manon*, in all portions. "*Omnibus partibus, i. e., omnifariam, multifariam.*"—SCHAEFF.

² The Greatness in the high places.

³ Or, perfect, true.

sceptre of thy kingdom. Thou hast loved righteousness, and hast hated iniquity; therefore Aloha thy God hath anointed thee with the oil of exultation more (abundantly) than thy fellows. And again, Thou in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They pass away, but thou art enduring; and all they as vestments shall become old, and as a garment thou shalt fold them up, they shall be changed; but thou (shalt be) as Thou Art, and thy years shall not fail.⁴ But to which from (among) the angels hath he said at any time, Sit at my right hand, until I put thine adversaries a footstool beneath thy feet? Are not all they spirits of ministration, who (are) sent forth in service on behalf of those who are hereafter to inherit salvation?

Therefore we are obligated to be more exceedingly heedful in what we have heard, that we fall not. For if the word which was uttered by angels was confirmed, and every one who heard it, and transgressed against it, received a just retribution,⁵ how shall we escape if we despise those (words) which themselves are our salvation? those [namely] which began by our Lord to be spoken, and by them who from him heard them in us were confirmed, when Aloha witnessed concerning them by signs, and by miracles, and by various powers, and by distributed gifts⁶ of the Spirit of Holiness, that were bestowed according to his will.

II.

FOR it was not to the angels he subjected the world which is future,⁷ of which we discourse. But, as the scripture testifieth and saith, What is man, that thou

⁴ Or, shall not complete.

⁵ A retribution in righteousness.

⁶ Distributions, or dividings.

⁷ *Olmo dathid*,—Heb. *Olam habo*.

rememberedst him, and the Son of man, that thou didst visit him? Thou didst humble him (to be) less than the angels; glory and honour hast thou placed upon his head, and hast empowered him over the work of thy hands, and every thing hast thou put in subjection under his feet.

[Now] in this, that he subjected every thing to him, he hath left nothing which he hath not subjected. Yet hitherto we see not that every thing is subjected to him. But him who was humbled to be less than the angels, we see to be JESHU himself, for the sake of the passion of his death; and glory and honour set upon his head; for He Aloha,⁶ in his grace, for every man hath tasted death!

For it was proper to him by whose hand are all, and on account of whom all are, (and who) would lead many sons to his glory, that the Prince⁹ of their salvation by sufferings should be perfected. For he who sanctified, and they who are sanctified, are all from one: wherefore he has not been ashamed to call them his brethren. (As) when he saith, I will announce thy name unto my brethren, and in the midst of the church I will praise thee. And again, I will put my confidence in him. And again, Behold me, and the sons whom thou hast given me, Aloha.

III.

FORASMUCH as the sons have been made to participate in flesh and blood, he also likewise was made a partaker of these very things; that by his death he might abolish him who held the power of death, who is Satana, and set loose them who in the fear of death had been all their lives subjected to servitude. For not from the angels he took,¹ but from the seed of Abraham he

⁶ *Hu yer Aloha.*

⁹ Or, Head.

¹ *Men malakce nasab.*

took. Therefore it was right that in every thing he should be rendered like unto his brethren, that he might be compassionate, and a High Priest faithful in [things pertaining] to Aloha, and become an expiation for the sins of the people. For in this, that he hath suffered and been tempted, he is able to help those who are tempted.

Wherefore, my holy brethren, who have been called with the calling that [is] from heaven, contemplate this Apostle and High Priest of our confession, JESHU MESSIHA! who was faithful to him who made him, as (was) Musha in all his house. For greater is the glory of this (One) by far than (the glory) of Musha, even as the honour of him who built the house is far greater than [that of] his building. For every house by some man is builded; but He who built all [things] is Aloha. And Musha, as a servant, was faithful in all his house, for the testimony of those [things] that were to be announced by him;² but the Meshiha as THE SON over his [own] house: and his house are we, if, unto the end, we shall hold fast our confidence,³ and the triumph⁴ of his hope. Therefore the Spirit of Holiness hath said, To-day if ye will hear his voice, harden not your hearts unto the angering of him, as (did) the embitterers,⁵ and as the day of temptation in the desert, when your fathers tempted me, and proved (and) saw my works forty years. On which account I was wearied with that generation; and said, It is a people that doth err (in) their heart, and that hath not known my ways. So that I sware in my wrath, that they should not enter into my rest.

Beware, therefore, my brethren, lest there be in any man among you an evil heart which believeth not, and ye depart from Aloha the living. But examine yourselves

² By his hand.

³ Retain our openness of faces.

⁴ The glorying.

⁵ *Memarmaronee*.

all the days, until the day which is called **THAT DAY**,⁶ lest any one of you be hardened by the deceptiveness of sin.

IV.

FOR we are made participators with ⁷ the Meshiha, if, from the beginning and unto the end, in this very standing we steadfastly persist. As that it is said, To-day, if ye will hear his voice,⁸ harden not your hearts to provoke him. For who are they who heard and provoked him? Not all they who came out of Metsreen by the hand of Musha. And with whom was he wearied forty years, but with them who sinned, and whose bones fell in the desert? And of whom did he swear that they should not enter into his rest, but of them who would not be persuaded? And we see that they were not able to enter in, because they did not believe.

Let us fear, therefore, lest, while there is a confirmed promise of an entrance into his rest, any one shall be found among you remaining from entering in. For we have been evangelized as well as they: but the word which they heard did not profit them, because not con-tempered with faith in them who heard it. But we enter into the rest, we (being of) those (who) have believed. But as He hath said, So I sware in my wrath, that they should not enter into my rest: for, behold, the works of Aloha from the beginning of the world were. As he said concerning the shabath, God rested on the seventh day from all his works. Yet here again he saith, They shall not enter into my rest. Therefore, because there was a place⁹ into which every one of them might have entered, and they who had it announced first did not enter in,

⁶ *Yaumono*, q. s. *yaumo hono*.

⁷ Or, are conjoined with.

⁸ *Bath-Koleh*, the sound of his voice.

⁹ *Athra*, a region.

forasmuch as they would not be persuaded ;—moreover, (as) another day he appointeth, after much time ; as above it is writtē, that David hath said, To-day if his voice ye will hear, harden not your hearts ;—but if Jeshu-bar-Nun had established them in rest,¹ he [would] not have spoken afterwards of another day :—Therefore, yet to enjoy a shabathism² is confirmed to the people of Aloha. For he who is entered into his rest hath also reposed himself from his works, as Aloha (did) from his. Let us, therefore, anxiously endeavour to enter into that rest, that we fall not after the manner of those who were not persuaded. For living is the Word of Aloha, and all-acting, and more penetrating than a two-edged sword,³ and entereth to the separation of the soul and the spirit, and of the joints, and of the marrow, and the bones, and discerneth the reasonings and counsel of the heart. Neither is there any creature that is concealed from before him ; but every thing (is) naked and manifest before his eyes, to whom they shall give account.⁴

V.

THEREFORE having such a great High Priest, Jeshu Meshiha, the Son of Aloha, who hath ascended to heaven, let us persevere in the confession of him. For we have not an high priest who cannot suffer along with our infirmity, but (one) who, [having been] tempted in every thing as we, (was) separate from sin. Let us therefore approach with confidence⁵ to the throne of his grace, that we may receive mercy,⁶ and find grace for help in

¹ Given them rest.

² *Lemashbotiu. Inf. Aphel of shu'ath, Quievit ; celebravit diem sabathi.*

³ The sword of two mouths.

⁴ *D'leh yalbin pethgamo*, to whom giving the answer.

⁵ With revealed eye.

⁶ Mercies.

the time of affliction. For every high priest who is from among men, on the behalf of men, standeth over those things which are of Aloha, to offer oblation and sacrifices for sins : and (is one) who can humble himself, and suffer with those who know not and err, since he also himself with infirmity is clothed. And on this account he is obligated as on the behalf of the people, so (also) for himself, to offer up for his sins. Yet no man to himself taketh the honour, but he who is called by Aloha, as of Aharun.⁷ Thus also the Meshiha glorified not himself to be a High Priest ; but He [invested him with that office] who said to him, 'Thou art my Son, I to-day have begotten thee. So, too, in another place he saith, 'Thou art the Priest for ever, after the likeness of Malki-Zedek.

When also with flesh he had been clothed, prayer and supplication, with a powerful cry, and with tears, he offered up unto Him who was able from death to revive him, and was heard. And though he was the Son, yet from the fear and the sufferings which he sustained he learned obedience. And so was he perfected, and became unto all them who obey him the Cause of eternal salvation ; and was named by God, The High Priest after the likeness of Malki-Zedek. But concerning this Malki-Zedek himself, we have much discourse to utter, and [which is] hard to explain, because ye are infirm in your hearing.

VI.

FOR ye ought to be teachers, on account of the time [occupied] by you in learning ; but now ye have need again to be taught those which are the first scriptures of the beginning-words of Aloha ; and need have ye for milk, and not for solid food. But every one whose food

⁷ *Methkree men Aloha aicano & Aharun.*

is milk is not versed in the doctrine of righteousness, because he is a babe. But for the perfect is solid food; those, (namely,) who, because exercised, have trained their senses to distinguish the good and the evil. Wherefore let us leave the beginning of the word of the Meshiha, and let us come unto perfection. Or why again another foundation lay you for repentance from dead works, and for faith which is in Aloha, and for the doctrine of ablution,⁸ and of imposition of the hand,⁹ and for the resurrection from the place¹ of the dead, and for the judgment which is eternal?² If the Lord permit, we will do this. But they who once unto baptism have descended,³ and have tasted the gift which is from heaven, and have received the Spirit of Holiness, and have tasted the good word of Aloha, and the power of the world to come, (and) who again shall sin, cannot

⁸ Compare chap. ix. 10; Exod. xxix. 4; Num. viii. 7; xix. 7.

⁹ Lev. iv. 4; xvi. 21; Num. xxvii. 18; Deut. xxxiv. 9.

¹ House of the dead. Isaiah xxvi. 19; Ezek. xxxvii.

² Dan. xii. 2.

³ *Honun d'chado xaban P'mahmuditho nechathu.* The Greek reads, *Tous apax photisthentas*, "they who have been once enlightened." The rendering of the Peschito here harmonizes with the emblematical way of speaking of baptism, as the *mysterion photismatos*, "the sacrament of illumination," that prevailed in the ancient church; and to which an allusion is made so early as the middle of the second century, in the Apology of Justin Martyr. (Apol. i. cap. 80.) The epithet of "the illuminated" might have been applied to the baptized, in primitive days, both because the administration of the ordinance betokened a recognition, on the part of the church, of a certain measure of divine knowledge in the candidate, as well as that it was in itself a medium through which the BELIEVER had the privilege of receiving more of the illuminating grace of the Holy Spirit. Still we have no evidence that, in the *tous photisthentas* of the Greek text, there was any specific allusion to baptism. In this and the parallel place, in chap. x. 32, the Greek phrase plainly refers to inward and spiritual illumination,—or, as it is expressed in the explanatory terms of verse 26 of that chapter, the receiving the knowledge of the truth.

again be renewed unto conversion, who would afresh crucify and put to shame the Son of God. For the earth that hath drunk the rain which hath come upon it many times, and shall have brought forth the herb that is useful for them on whose account it is cultured, receiveth blessing from Aloha; but that which shall produce thorns and briers hath reprobation; nor is it far from the curse, but its end is burning. But we are persuaded concerning you, my brethren, those things which are good, and that draw nigh unto salvation, though thus we speak. For not unrighteous is Aloha, that he should forget your works and your charity which ye have manifested in his name, who have ministered unto the saints, and do minister. But we desire that every one of you manifest the same diligence for the full completion of your hope until the end; and that it be not cut off from you,⁴ but that ye be imitators of them who by fidelity and patience⁵ have become heirs of the promise.

For when to Abraham Aloha gave promise, because there was no one greater than himself to swear by, he swore by his own Self, and said, Blessing I will bless thee, and multiplying I will multiply thee. And so he waited patiently, and obtained the promise. For men swear by one greater than themselves: and every controversy which occurs among them hath a sure conclusion in the oath. On this account Aloha, willing abundantly to manifest to the heirs of the promise that his engagement is changeless, hath bound it in an oath: that by two things that are not changed, in which it cannot be that Aloha should lie, great consolation should be ours who have fled unto him: and that we may retain the hope that is promised to us, [and] which we have as an anchor that holdeth our soul, that it may not be moved,

⁴ *Tetlikaiao lecuu.* [*Katao, abscidit. Ethpaal, abscissus est.*]

⁵ Prolongedness of spirit.

and entereth within the veil, where Jeshu hath first entered for us, and become the Priest for ever in the likeness of **MALKI-ZEDEK**.

VII.

For this Malki-Zedek is king of Sholim, the priest of Aloha the Most High. And he (it was who) met Abraham when he returned from the slaughter of the kings, and blessed him. And to him Abraham separated the tenth from every thing which he had with him. Now his name, being expounded, (is,) the King of Righteousness; and again, Malck-Sholem, which is, King of peace : whose father and mother were not written in the genealogies ; neither the beginning of his days, nor the conclusion of his life ; but in the likeness (of that) of **THE SON OF ALOHA** standeth his priesthood for ever.

But see how great this (person was,) that Abraham, head of the fathers, gave to him the tenths and the choicest things. For they of the sons of Levi who have received the priesthood, have a commandment of the law to receive tenths from the people, they from their brethren, they also from the loins of Abraham having sprung. But he who is not written in their genealogies took tithes from **ABRAHAM**, and blessed him who had received the promise. But, without controversy, he who is less is blessed by one who is Greater than himself. And here the sons of men who die receive the tithes ; but there [it was] he concerning whom the scripture testifieth that he liveth. And as one may say, by the hand of Abraham, even Levi, he who taketh tithes, himself also is tithed. For he was yet in the loins of his father when he met Malki-Zedek.

If, therefore, Perfection⁶ were to be through the

⁶ Or, the consummation.

priesthood of the Levoyee, by which the law has been put upon the people, why was there another Priest required, who should arise in the resemblance of Malki-Zedek? For he had said, In the likeness of Aharun he shall be. But as a change hath been made in the priesthood, so is there also a change made in the law. For he concerning whom these things are said was born from another tribe, from which no man hath ministered at the altar. For it is manifest that from Jihuda arose our Lord, from the tribe of whom Musha hath said nothing concerning pricsthood. And again: it is more fully known by that which [Aloha] hath said, In the likeness of Malki-Zedek ariseth another Priest; who was made not by the law of bodily commandments, but in the power of a life which is indissoluble. For he testifieth concerning him, 'Thou art a Priest for evermore according to the likeness of Malki-Zedek.

VIII.

BUT the change which was made in the first institution was on account of its powerlessness, and because profit was not in it. For the law perfected nothing; but instead of it a hope has entered which is more excellent, (and) by which we are brought nigh unto Aloha. And he hath confirmed it unto us in an oath. For they were made priests without an oath; but this [one] with an oath: as he said unto him by the hand of David, The Lord hath sworn and will not lie, that thou art the Priest for ever in the likeness of Malki-Zedek. In all this more excellent is the covenant of (which) Jeshu is the sponsor.⁷ There were (moreover) many [high] priests, because they were dying, and were not permitted to remain. But because this (one) standeth for ever, his

⁷ *Arobo*, Gr. *ἑγγυος*.

priesthood passeth not away. And he is able to save for eternity them who approach by him unto Aloha; for he liveth through all time, and offereth up prayers on their behalf. For such an High Priest as this was adequate for us; pure, and without evil, and without spot; who was separate from sins, and exalted higher than heaven. With him there was no necessity daily, like the chief of the priests, that first for his own sins he should offer sacrifices, and then on behalf of the people: for this [last] he did once when in himself he offered. For the law constituted infirm men priests; but the word of the oath, which was subsequent to the law, (hath constituted) THE SON perfect for evermore.

IX.

BUT the sum⁸ of them all (is)—We have a High Priest who hath sat down at the right hand of the throne of the Majesty in heaven; and who hath become a Minister of the holy place, and of the true tabernacle, which Aloha hath framed, and not man. And every high priest is appointed⁹ to offer oblations and victims: hence it was right that this one should also have that which he might offer. But were he upon the earth, he would not be a priest, because there were priests who offered oblations as by the law; they, (namely,) who minister at¹ an emblem and shadow of those (things) that are in heaven. As it was said unto Musha when he made the tabernacle, See and make every thing according to the pattern which was showed to thee in the mountain. But now a ministry which is better than that hath Jeshu Meshiha received, by so much as that covenant of which

⁸ *Risho*, the chief, Gr. κεφάλαιον.

¹ Or, standeth that he might offer.

² Or, unto an emblem and shadow.

he is made the Mediator² is better, and was given with better promises, than that. For if the first covenant had been faultless, no place had there been for this second. For reprehending them he saith, Behold, the days are coming, saith the Lord, and I will complete with³ the family of the house of Israel, and with the family of the house of Jihuda, **THE NEW COVENANT**: not as was that covenant which I gave to their fathers in the day that I took them by their hand, and led them from the land of Metsreen; because they did not persevere in my covenant, therefore I have neglected them, saith the Lord. But this is the covenant that I will give to the family of the house of Israel after these days, saith the Lord: I will in-give my law in their minds, and upon their hearts will I inscribe it; and I will be to them, even I, Aloha, and they shall be unto me the people: and no man shall (have need to) teach the son of his city, nor his brother, and say, Know the Lord; because all shall know me, from the least of them to the eldest of them. And I will purify them from their unrighteousness, and their sins again will I not remember unto them. In that he said, **THE NEW**, he hath made the former old: and that which is antiquated, and hath grown old, is nigh unto decay.

But in the first there were ordinances of ministry, and a worldly⁴ sanctuary. For in the first tabernacle that was made there were the candelabrum, and the table, and the presence-bread;⁵ and this was called the Holy place. But the interior tabernacle, that was within the second veil, was called the Holy of Holies: in it were the incense-vessel⁶ of gold, and the ark of the covenant, which was altogether covered with gold; and within it were the golden urn, in which was the manna, and the

² *Metsroya*, Gr. Μεσίτης.

³ Upon.

⁴ *Olmonoyo*, secular; *mundana*.—SCHAFF. Gr. κοσμικόν.

⁵ Bread of faces.

⁶ The house of perfumes.

rod of Aharun that budded, and the tablets of the covenant: and above this the cherubim of glory overshadowing the mercy-seat. But time there is not to speak upon every one of these which were thus ordained.

Now, into the outer sanctuary at all times entered the priests, and fulfilled their offices; but into the tabernacle which was within, one day in the year, alone, entered the high priest, with that blood which he offered for himself and the sins of the people. By this the Spirit of Holiness made known that the way of the holies⁷ was not yet manifested, so long as⁸ was the standing of the first tabernacle. And this was a figurative representation⁹ for the time in which oblations and victims have been offered;—those which have not been able to perfect the consciousness of him who offered them; but (have consisted) in meat and drink only, and in various kinds of baptism, being institutions of the flesh appointed until the time of setting right.

X.

BUT the Meshiha who hath come was a High Priest of good things which he wrought out, and hath entered into the great and perfect tabernacle (which was) not made with hands, nor made from these creatures. Nor entered he with the blood of goats and calves, but with the blood of himself he entered once the holy place, and hath found eternal redemption. For if the blood of goats and of calves, and the dust of an heifer, sprinkled upon those who were unclean, sanctifieth them for the purification of their flesh, how much more then shall the blood of the Meshiha, who, by the Eternal Spirit, himself hath offered without spot unto Aloha, purify our conscience from dead works, to serve

⁷ *Urcho dakadishee*: Gr. τῶν ἁγίων ὁδόν.

⁸ What time was the standing of the first, &c.

⁹ Or, parable.

the Aloha the Living? For this was he made the Mediator of the new covenant, that by his death he might become the ransom for those who had transgressed against the first covenant, (and) that they might receive the promise, they, who are called unto the inheritance which is eternal.

XI.

FOR where a covenant¹ is, there is indicated the DEATH of that which made it. For upon death only is it confirmed; because while he who made it lived there is no value in it. Wherefore neither the first without blood was confirmed. For when every precept had been enjoined by Musha to the whole people according to the law, Musha took the blood of the heifer, and water, with the scarlet wool, and hyssop, and sprinkled upon the books and upon all the people, and said to them, This is the blood of that covenant which is commanded by Aloha. Also upon the tabernacle and upon all the vessels of the service from it with blood he sprinkled. Because every thing with blood was purified under the law; and without shedding of blood there is no remission.

For it was necessary that these which are a type of the heavenlies, with (these) things should be purified; but the heavenlies themselves with sacrifices that are more excellent than they. For not into the sanctuary made with hands hath the Meshiba entered, which is an emblem of the true one, but into heaven itself hath he entered, that he might appear before the face of Aloha for us. Nor [was it needful] that he should offer himself many times, as did the chief of the priests, entering every year into the holy place with blood not his own; otherwise he would have been obligated many times to

¹ *Diatlike.*

suffer from the beginning of the world. But now, in the end of the world, once hath he offered himself, that by his sacrifice he might abolish sin. And as it is ordained to the sons of men, that they must once die, and after their death the judgment; so also the Meshiha was once offered, and in his (own) person sacrificed (for) the sins of many; but the second time² without sins he appeareth for the salvation of them who expect him.

XII.

For there was in the law the shadow of good things to come, not the subsistence of the very things; therefore (though) every year the same sacrifices were offered, they could never perfect those who offered them. For if they had perfected, they would have ceased afterward from the presentation of them; because the conscience of those who had been once purified by them would not henceforth have been troubled by (such) sins. But in those sacrifices their sins are brought to remembrance every year. For it is impossible for the blood of bulls and of goats to purify (from) sins. Wherefore when he cometh into the world he saith, Sacrifices and oblations thou hast not willed, but with a body hast thou clothed me: and entire burnt-offerings for sins thou hast not required. Then said I, Behold, I come; in the sum³ of the books it is written concerning me, that I shall do thy will, Aloha. Above⁴ he said, Victims, and oblations, and entire burnt-offerings for sin thou hast not willed; those which are offered in the law. And afterwards he said, Behold, I come, that I may do thy will, Aloha. In this he hath done away with the first, that he may establish the second. For by this his will we are sancti-

² Or, two times: *twice* *twice*, Gr. *ἐκ δευτέρου*.

³ Or, head, chief.

⁴ From above.

fied by the offering of the body of Jeshu Meshiha, which was once.

For every high priest who stood and ministered every day, offered the same sacrifices, which can never purify (from) sins. But this [High Priest] one sacrifice hath offered for sins, and hath sat down at the right hand of Aloha for ever: waiting from henceforth until his adversaries are set as a footstool beneath his feet. For by one offering he hath perfected those who are sanctified through him for ever.

XIII.

Now the witness unto us is the Spirit of Holiness, when he saith, This is the covenant that I will give to them from after those days, saith the Lord: I will give my law in their minds, and upon their hearts will I inscribe it; and their iniquity and their sins I will not remember against them. BUT WHERE THERE IS REMISSION OF SINS, THERE IS NOT REQUIRED AN OFFERING FOR SINS.

We have, therefore, my brethren, confidence ⁵ to enter ⁶ the holy place through the blood of Jeshu; and a way of life which he hath now made new to us through the veil, which is his flesh; and we have the High Priest over the house of God. Let us, therefore, draw near with a confirmed heart, and the full security of faith, with our hearts sprinkled and cleansed from an evil conscience, and our body washed with pure waters; and let us persevere in the confession of our hope, and not swerve; for faithful is He who hath promised us. And let us consider one another ⁷ with incitement to charity and good works. And let us not forsake our congregation, as is the custom with some; but pray one with

⁵ Openness of faces.

⁶ In the entrance of.

⁷ One in the other.

another; (and) so much the more as ye see that day to be approaching.

XIV.

For if with his will any man shall sin after he hath received the knowledge of the truth, there is not still a victim to be offered for sins; but a fearful judgment to come, and burning fire which devoureth the adversaries. For if he who transgressed the law of Mosha, upon the mouth of two or three witnesses, without mercy died; how much greater punishment, think ye, shall he receive who hath trampled upon the Son of Aloha, and hath counted the blood of the covenant of him by which he had been sanctified as that of every man, and hath insulted the Spirit of grace? We know him who hath said, Retribution is mine, and I will repay: and again, The Lord shall judge his people. How terrible^b to fall into the hands of Aloha the Living!

Be mindful, therefore, of the first days, those in which ye received baptism; and when ye sustained a great agony of sufferings, with ignominy and affliction; and when ye were made gazing-stocks, and were associated with men who also endured these (things). And it afflicted you on account of them who were bound; and the pillage of your goods with joy ye sustained, as knowing that ye have a possession in heaven, which is better, and passeth not away. Destroy not, therefore, the confidence which you have, for which there is a great reward. But patience is needed by you, that ye may do the will of Aloha, and receive the promise. Because (yet) a little time, and a very little, and He who cometh shall come, and not be slow. But the just by the faith of me shall live; but if he become weary,^c my soul delighteth not in him.

^a Or, that fear (how) great of falling, &c.

^b Or, be cut off. *ὑποψ, abscidit, defecit, viribus defectus fuit. Ethpa. Excissus fuit; tædio affectus fuit.*—SCHAFF.

XV.

BUT we are not of the weariness¹ which bringeth² to perdition, but of the faith which maketh us to possess our soul. Now FAITH is the persuasion concerning things which are in hope, as if they were in reality,³ and a revelation of those which are not seen. And for this was the testimony concerning the elders.

For by faith we perceive that the worlds were ordained by the word of Aloha, and (how) these (things) which are seen were from those which are not seen.

By faith Habel offered a sacrifice which was far better than that of Koen unto Aloha; and because of it there is respecting him a testimony that he was righteous; and Aloha gave witness concerning his oblation; and on account thereof also while dead he is speaking.

Through faith Hanak was translated,⁴ and did not taste death; nor was he found, because Aloha had translated him: for before that he would translate him, there was respecting him the testimony that he pleased Aloha. But without faith it is not possible for man to please Aloha; for he who draweth near unto Aloha must believe that he is, and that of those who seek him he will be the rewarder.

By faith Nuch, when spoken with upon those things which had not been seen, feared, and made him the ark for the salvation of his family;⁵ by which he condemned the world, and was an heir of the righteousness which is by faith.

XVI.

By faith Abraham, when he was called, heard that he was to go forth to a place which he should receive for an

¹ Or, the excision.² Or, leadeth.³ In act.⁴ Or, changed.⁵ The sons of his house.

inheritance; and he went out, while he knew not whither he was going. By faith he was a sojourner in the land that was promised to him, as in an alien state, and dwelt in tabernacles with Ishok and Jakub, sons of the inheritance which was his by the promise: for he was expecting the city which hath foundations, whose builder and maker is Aloha.

By faith Saro, who was barren, received strength to conceive seed, and, which (thing) was not in the time of her years, gave birth (to a son); because she was sure that he who had promised to her was faithful. Therefore from one who had failed from old age, were there begotten multitudes as the stars of heaven, and as the sand upon the shores of the sea, which have no number. In faith died these all, not having gotten their promise, but from afar had beheld it, and exulted in it, and confessed that strangers they were, and sojourners in the earth. For they who these things say, make manifest that their city they are seeking. But if that city from which they had gone out they desired, they had opportunity to return and go to it. But now it is known that a better (one) than that they desired; that (namely) which is in heaven. Wherefore Aloha was not ashamed their God to be called; for he hath prepared for them a city.

By faith Abraham offered Ishok in his temptation; and his only-born he lifted upon the altar, even him whom he had received by the promise: for it had been said to him, In Ishok shall be called to thee the seed. For he thought within himself, that Aloha could⁶ even from the dead upraise [him]: and on account of this in a similitude he was given to him.

By faith in that which was to come, Ishok blessed Jakub and Isu.

⁶ Lit. that power was in the hand of Aloha to upraise.

By faith, when dying, Jakub blessed each of the sons of Jauseph; and worshipped upon the head of his staff.

By faith Jauseph, when dying, was mindful of the going forth of the sons of Israel,⁸ and commanded concerning his bones.

XVII.

By faith the parents of Musha concealed him when he had been born three months, because they saw that he was a beautiful child; and they feared not the edict of the king.

By faith Musha, when he became a man, refused to be called the son of the daughter of Pherun; and chose to himself to be in affliction with the people of Aloha, and not for a little time to delight (himself) in sin; and considered the riches of the reproach of Meshiha to be far greater than the treasures of Metsreen: for he contemplated the recompence of the reward. By faith he forsook Metsreen, and feared not the wrath of the king; and hoped, as one who beheld Aloha who is the invisible.

By faith they performed the passover, and the sprinkling of the blood, that he might not come near,—he, who was destroying the first-born.

By faith they traversed the sea of Sooph, as those who (march) upon dry land; but the Metsroyee were swallowed up in it, when they had dared to enter it.

By faith the ramparts of Jirichu fell down, after they had been encompassed seven days.

By faith Rachob the harlot perished not with those who would not hearken, because she had received the explorers in peace.

⁷ The *B'nai-Israel*.

XVIII.

WHAT shall I yet say? for (too) brief is the time for me to tell of Gedhun, and of Borok, and of Shemshun, and of Nephtoch, and of David, and of Shomuel, and of the rest of the prophets; they who through faith conquered kingdoms, and wrought righteousness, and received promises, and shut the mouths of lions, and quenched the powers of fire, and were delivered from the edge⁸ of the sword, and were made strong from infirmities, and became valiant in battle, and overthrew the camps of the adversaries. And they gave unto women their sons by the resurrection of the dead; and others in torments died, nor hoped to be delivered, that the better resurrection they might have. But others went through mockings and scourgings; others unto chains and imprisonments were given up, others were stoned, others divided, others died by the edge of the sword, others wandered about clothed with skins of sheep and of goats, necessitous, afflicted, and driven out. Men, of whom the world was not worthy, became as wanderers in the desert, and in mountains, and in dens, and in caverns of the earth. And these all, of whom there hath been (such) a testimony concerning their faith, received not the promise; because Aloha had afore contemplated for our help, that without us they should not be made perfect.

Wherefore we also, having all these witnesses, who as clouds encompass us, will set ourselves loose from every weight, and⁹ the sin which at all time is prepared for us, and with perseverance will we run this race¹ which is appointed to us. And let us look unto Jeshu, who hath become the chief and the perfecter of our faith; who, for the joy that was before him, endured the cross, and unto

⁸ Mouth of the sword.⁹ Also.¹ Agony.

shame delivered himself, and at the right hand of the throne of Aloha hath sat down.

XIX.

CONSIDER, therefore, how much he endured from sinners who were adversaries to themselves, that ye weary not, nor fail in your souls. Not yet have ye come unto blood in the conflict which is against sin. And ye have forgotten the instruction of him who, as unto children, hath said to you, My son, contemn not the discipline of the Lord, and let not thy soul fail when by him thou art corrected: for whom the Lord loveth he chastiseth, and scourgeth those children in whom he taketh pleasure. Endure, therefore, correction, because Aloha acteth towards you as with children: for who is a son whom his father doth not correct? And if ye be without the correction with which every one is corrected, ye are aliens, and not children. And if (when) the fathers of the flesh have chastised us we have revered them, how much more are we bound to be subject to our spiritual fathers,² that we may live? For they, during a little time, as they willed, chastised us; but Aloha for our advantage, that we might partake of his holiness. For all chastisement, in its time, is not considered as joy, but as grief; but, in the end, the fruit of peace and righteousness it giveth unto them who with it have been exercised.

XX.

WHEREFORE your relaxed hands and your trembling knees make strong; and right ways make for your feet, that the member which is lame may not wander, but be healed. Follow after peace with every man, and after

² *Abothain d'aruchotho*, a very questionable reading.

holiness, without which man our Lord seeth not. And be aware lest any one be found among you failing of the grace of Aloha; or lest any root of bitternesses should put forth the flower and injure you, and many be contaminated: or lest there be found among you any fornicator, or dissolute, as Isu, who for one meal sold his birthright. For ye know, also, that afterward he desired to inherit the blessing, but was rejected; for place for repentance he found not, though with tears he sought it.

For ye have not drawn nigh to the burning fire, and to that which may be touched, neither to darknesses, to mist, and to tempest, nor to the voice of the trumpet, and the voice of words, which they who heard withdrew (from), that it might not be additionally spoken to them. For they could not endure that which was commanded. For if an animal should approach to the mountain, it was to be stoned: and so terrible was the sight, that Musha said, I fear and tremble. But ye have come nigh unto the Mount of Ziun, and to the city of Aloha the Living, to the Urishlem which is in heaven, and to the congregation of myriads of angels, and to the church of the first-born (ones) who are written in heaven, and to Aloha the Judge of all, and to the spirits of the just who are perfected, and to Jeshu the Mediator of the new covenant, and to the sprinkling of his blood, which speaketh better [things] than that of Habel.

Beware, therefore, lest ye be averse from Him who hath spoken with you; for if they escaped not who were averse from one who spake with them on earth, how much less we, if we withdraw from one who hath spoken to us from heaven? Him whose voice moved the earth? But now hath he promised and said, Yet once [more] I will move not only earth, but also heaven. But that which he hath said, ONCE, sheweth the (final) changing

of these which are moved, because they are made, that those may remain which are immutable.⁴

XXI.

THEREFORE because we have received the kingdom which is immoveable,³ let us hold the grace by which we may serve and please Aloha with reverence and with fear : for our God is a devouring fire.

Let the love of the brethren continue in you ; and kindness to strangers forget not ; for in this some who were made worthy, while not perceiving⁴ it, have received angels. Remember those who are bound, as if with them ye were bound : be mindful of those who are afflicted, as men (should) who are clothed with flesh. Honourable is marriage among all, and their bed is undefiled ; but whoremongers and adulterers Aloha judgeth. Let not your mind love money ; but let whatever ye have suffice you : for the Lord hath said, I will not abandon thee, nor withhold from thee support.⁵ And it is ours to say confidently, My Lord is my helper, I will not fear : what [can] a man do to me ?

Remember your leaders ; those who have spoken to you the word of Aloha : reflect on the consummation of their course, and imitate their faith. Jeshu Meshiha is yesterday, and to-day, and for ever.

XXII.

UNTO strange and variable doctrines be not led away ; for it is good that with grace we confirm our hearts, and not by meats, because they have not been helped who have walked in them. But we have an altar of which it

³ Not moved.

⁴ Or, feeling it.

⁵ Withhold from thee hands ; that is, help, strength, &c.

is not lawful for them to eat who minister in the tabernacle. For those animals, whose blood the high priest took into the sanctuary for sins, had their flesh burned without the camp. On this account Jeshu, that he might sanctify his people by his blood, without the city suffered. Therefore let us also go forth unto him without the camp, being clothed with his ignominy. For we have no city which is permanent here; but one that is to come we are expecting. By him,⁶ therefore, let us offer up at all time unto Aloha the sacrifices of praise, which are the fruits of the lips which give thanks to his name.

And forget not compassion and communication to the poor: for with these sacrifices a man pleaseth Aloha.

Be persuaded by your leaders, and obey them; for they watch for your souls as men who must render an account of you, that with joy they may do this, and not with groans; for that is not profitable for you.

Pray for us; for we are confident we have a good conscience, that in all things we desire to act aright. And more especially I ask from you to do this, that I may be turned to you quickly.

But the God of peace, who brought up from the house of the dead the great Shepherd of the flock, by the blood of the eternal covenant, who is Jeshu Meshiha, our Lord, make you perfect in every good work, that ye may do his will, and effect in you whatever is good before him, by Jeshu Meshiha: to him be glory unto the age of ages. Amen.

Now I request from you, my brethren, that ye prolong your minds on the word of exhortation; for in a few (words) I have written to you. But know that our brother Timotheos is released; and if he come soon, with

⁶ By his hand.

him I will see you. Ask for the peace of all your leaders, and of all the saints: they of Italia ask for your peace. Grace be with you all. Amen.

Finished is the Epistle which to the Ebroyee was written from Italia of Ruma, and sent by the hand of Timotheos.

THE
EPISTLE OF JAKUB THE APOSTLE.

I.

JAKUB, a servant of Aloha and of our Lord Jeshu Meshiha, unto the twelve tribes who are dispersed among the nations : Peace.

All joy shall be to you, my brethren, when you shall have entered into temptations many and various. For you know that the proving of faith maketh you to possess patience ; but to patience let there be a perfect work, that you may be complete and perfected, and in nothing be deficient. If any of you be deficient in wisdom, let him ask of Aloha, who giveth to all expansively, and upbraideth not, and it is given to him. But let him ask in faith, not wavering.¹ For he who wavereth is like the waves of the sea which the wind disturbeth. And let not that man expect to receive any thing from the Lord, who is divided in his mind, and disturbed in all his ways.

But let the humble brother glory in his exaltation, and the rich in his humility ; for as the flower of an herb, so he passeth. For the sun riseth in his heat, and drieth the herb, and the flower of it falleth, and the beauty of its appearance perisheth ; so also the rich withereth in his reverses. Blessed the man who endureth temptations : for when he hath been proved he shall receive the crown of life, which Aloha hath promised unto them who love him. Let no man say, when he is tempted, From

¹ Or, not being divided.

Aloha I am tempted; for Aloha is not tempted with evils, and he no man tempteth. But each man from his concupiscence tempteth himself, and desireth, and is drawn away. And this desire conceiveth and beareth sin; and sin, when it is perfected, beareth death.

Do not err, my beloved brethren; every good gift and perfect from above descendeth, from the Father of lights, with whom is no alteration, nor the shadow of vicissitude. He willed, and begat us by the word of truth, that we might be the first-ones of his creatures.

And you, my beloved brethren, let every one of you be swift to hear, and slow to speak, and slow to be angry; for the wrath of man the righteousness of Aloha worketh not. Wherefore, remove from you all impurity and the abounding of wickedness, and with meekness receive the word which is engrafted in our nature, which is able to save your souls.

II.

BUT be doers of the word, and not hearers only, neither deceive yourselves. For if a man be a hearer of the word and not a doer of it, this (man) is like one who vieweth his face in a mirror; for he seeth himself and passeth, and hath forgotten what (manner of person) he was. But every one who looketh into the perfect law of liberty, and continueth therein, he is not a hearer of the hearing of forgetfulness, but a doer of works; and this shall be blessed in his work.

And if a man thinketh that he serveth² Aloha, and holdeth not his tongue, but deceiveth his own heart, of this man his service is vain. For the service³ which is pure and true before Aloha the Father, is this, to visit the orphans and widows in their afflictions, and that a man keep himself from the world without blemish.

² Or, ministereth unto Aloha.

³ *Teshmeshtho*, ministry.

My brethren, do not hold with acceptance of faces the faith of the glory of our Lord Jeshu Meshiha. For if there come into your congregation a man who hath rings of gold or beautiful vestments, and there come in a poor man in sordid vestments, and you look upon him who clothed in beautiful vestments, and say to him, Sit is here well; and you say to the poor man, Stand thou there, or, Sit thou here before the stool of our feet; behold, are you not divided in yourselves, and become separaters for evil reasons? Listen, my beloved brethren: Hath not Aloha chosen the poor of the world, but rich in faith, to be heirs in that kingdom which Aloha hath promised to them who love him? But you have despised the poor. Behold, are not the rich uprisen against you? and do they not drag you to the house of judgment? Do they not blaspheme against that Good Name which is pronounced upon you? And if the law of Aloha in this you accomplish, as it is written, Thou shalt love thy neighbour as thyself, you do well; but if you accept persons, you commit sin, and are convicted by the law as transgressors against the law. For he who keepeth the whole law, and in one offendeth, of the whole LAW he is guilty. For he who hath said, Thou shalt not commit adultery, is he who hath said, Thou shalt not steal; but if thou do not commit adultery, yet steal, thou hast become a transgressor against the LAW. So speak and so act, as those who by the law of liberty are to be judged. For judgment is to be without mercy, upon him who hath not done mercy. Be you exalted by mercy over judgment.

III.

WHAT is the use,⁴ my brethren, if a man say, I have faith,—and works he hath not? How can his faith save

⁴ *Henyono, utilitas.*

him? And, if a brother or sister be naked, and wanting the food of to-day, and any one of you shall say to them, Go in peace, be warm, and be satisfied, and give them not what is necessary for the body, what (would be) the use? Thus also the faith that hath not works is dead, (being) alone. For a man saith, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith from my works. Thou believest that Aloha is one: thou doest well; the demons also believe and tremble. Art thou willing to know, O weak man, that faith without works is dead? Our father Abraham, was he not by works justified, when he offered Ishok his son on the altar? Thou seest that his faith was helpful⁵ unto his works; and by works his faith was perfected, and the scripture was accomplished which said, that Abraham believed in Aloha, and it was reckoned unto him for righteousness, and the friend of Aloha he was called. Thou seest that by works man is justified, and not by faith alone. So also Rachab the harlot, was she not by works justified when she received the spies, and by another way sent them forth? Thus, as the body without the spirit is dead, so also the faith which is without works is dead.

IV.

LET there not be many teachers among you, my brethren, but know that a greater condemnation we incur. For (in) many we all offend. Every one who in word offendeth not, this is a perfect man, who is able to make subject also all his body. For, behold, bridles into the mouth of horses we throw that we may make them submissive to us, and their whole body we turn. Also the mighty ships, while the furious winds drive them, by a

⁵ Vide CASTELL's *Hept. Lex.* in ע'ם.

little wood are turned about to the region which the will of him who guideth doth contemplate. So also the tongue is a small member, and uplifteth itself. A little fire also burneth many forests; ⁶ and the tongue is a fire, a world of sin, like a forest is the tongue itself among our members; it defileth all of our body, and burneth the course of our generations which run (forward) as a wheel, and kindleth also itself with fire. For every nature of animals, and of birds, and reptiles of the sea, and of the dry land, have been subjected to the human nature; but the tongue no one can subdue; this is an evil not ordered, (and) full of the poison of death. For by it we bless the Lord and the Father, and by it we curse men who in the likeness of Aloha were made; and from the same mouth go forth curses and blessings. My brethren, it is not fit that these should so be done. Can it be that one fountain shall send forth waters sweet and bitter? Or can the fig-tree, my brethren, make olives, or the vines figs? thus also ⁷ salt waters cannot be made sweet. Who of you is wise and instructed? let him show his works in good conversations in meek wisdom. But if you have bitter envy among yourselves, or contention be in your hearts, be not inflated against the truth, nor lie; because this wisdom from above descendeth not; but is earthly, from the reasonings of the soul, and from demons. For where there are envy and contention, there also are tumult and every thing that is evil. But the wisdom that is from above is pure, and full of peace, and meekness, and obedience, and full of mercies and good fruits, and is without division, and faces accepteth not. But the fruits of righteousness in quietness are sown by them who make peace.

From whence are there among you wars and strifes?

⁶ *Obee sagiyee mauqda.*

⁷ *Hocano oph.*

Is it not from the lusts which war in your members? You desire, and have not; you kill and are emulous, yet it cometh not into your hands; you strive and make wars, and nothing have because you do not ask; you ask and receive not, because you ask wickedly, as that you may cherish your lusts. Adulterers, know you not that the friendship of this world is enmity with Aloha? He, therefore, who willet to be the friend of this world, hath become the enemy of Aloha. Or do you vainly think that the scripture saith, that In emulation desireth the Spirit who dwelleth in us? But more excellent grace hath our Lord given unto us. Wherefore he saith, Aloha humbleth the proud, and to the humble he giveth grace.

V.

BE subject, therefore, unto Aloha; withstand Satana, and he will flee from you; and draw nigh unto Aloha, and he will be nigh you. Purify your hands, sinners, and sanctify your hearts, divided of soul. Be humbled and sorrowful, and let your laughter be turned into grief, and your gladness into anxiety. Be humbled before the Lord, and he will exalt you. Speak not against one another, my brethren; for he who speaketh against his brother, or judgeth his brother, speaketh against the law, and judgeth the law. And if the law thou judgest, thou art not a doer of the law, but the judge of it. For one is the appointer^s of the law and the Judge, who can save and destroy. But thou, who art thou, who judgest thy neighbour?

But what shall we say of them who say, To-day or to-morrow we will go to this city, or that, and work there one year, and negotiate, and make gain? and they know not what shall be on the morrow: for what is our life, but

^s *Sam-nomoso.*

a vapour which for a little while is seen, and vanisheth and endeth? For instead they should say, If the Lord will, and we live, we will do this or that. They glory in their pride. All glorying such as this is from the Evil. And he who knoweth the good and doeth it not, sin is to him.

O rich men, howl and weep for the miseries which are coming upon you. Your riches are corrupt and stink, and your vestments are eaten of the moth, and your gold and your silver rusteth, and the rust of them is for a witness against you, and is to eat your flesh. You have gathered fire for you for the last days! Lo, the hire of the labourers who have reaped your lands, which you have refused, clamoureth, and the cry of the harvests to the ears of the Lord of Sabaoth hath ascended. For you have lived daintily on the earth, and have been wanton, and have nourished your bodies, as for the day of slaughter. You have condemned and have killed the just, and he hath not resisted you.

But you, my brethren, prolong your spirit until the coming of the Lord; as the husbandman who expecteth the precious fruits of his lands, and prolongeth his spirit for them, until he receive the rain the early and the latter; so also you, prolong your spirit, and your hearts confirm; for the coming of our Lord draweth nigh.

Groan⁹ not one against another, my brethren, that you be not judged; for, behold, the Judge standeth before the door. The example of the prophets take to you, my brethren, to prolong your spirits in your afflictions, them who have spoken in the name of the Lord. For, behold, we give blessedness to them who have endured. You have heard of the patience of Iob, and the end which the Lord wrought for him you have seen; because that merciful is the Lord and compassionate.

⁹ *Lo tetanchun.*

But before every thing, my brethren, swear not ; by heaven nor by earth, nor with any other oath ; but let your word be Yes, yes, and No, no, that you be not bound under condemnation. And if any of you be in affliction, let him pray ; and if he rejoice, let him sing ; and if he be sick, let him call for the presbyters of the church, and they will pray over him and anoint him with oil in the name of our Lord. And the prayer of faith shall make whole him who was sick, and our Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

But confess your faults one to another, and pray one for another, that you may be healed. For great is the power of that prayer which the righteous prayeth. Elia also was a man of suffering, as we ; and he prayed that the rain should not fall upon the earth, and it fell not (for) three years and six months. And again he prayed, and the heaven gave rain, and the earth gave her fruits.

My brethren, if any of yon shall err from the way of truth, and one shall convert him from his error, let him know, that he who turneth a sinner from the error of his way, saveth his soul from death, and hideth the multitude of his sins.

Finished is the Epistle of Jakub the apostle.

THE

EPISTLE OF PETROS, THE APOSTLE
SHEMUN KIPHA.

I.

PETROS, an apostle of Jeshu Meshiha, to the chosen-ones and sojourners who are scattered in Pontos and in Galatia, and in Kapadukia, and in Asia, and in Bithunia: them who are elected by the foreknowledge of Aloha the Father, through sanctification of the Spirit, that they might be unto obedience, and unto the sprinkling of the blood of Jeshu Meshiha: grace and peace be multiplied with you.

Blessed be Aloha, the Father of our Lord Jeshu Meshiha, who by his abundant grace hath begotten us anew through the resurrection of our Lord Jeshu Meshiha unto the hope of salvation, and to the inheritance which is not corruptible, and not defiled, and not to be consumed, which is prepared for you in heaven, while you are kept by the power of Aloha and through faith, unto the salvation which is prepared to be revealed in the last times; wherein you will rejoice for ever, though in this little time you are afflicted¹ by manifold temptations which pass over you; that the proof of your faith may be seen, which is more precious than gold refined which is proved in fire, unto praise and unto honour and unto glory, at the revelation of Jeshu Meshiha; whom you have not

¹ Or, straitened.

seen and (yet) love, and in whose faith you exult with glorious joy that is not spoken : that you may receive the recompence of your faith, the salvation of your souls. That salvation which the prophets investigated when they prophesied concerning the grace which was to be given unto you, and searched into, what time the Spirit of the Meshiha who dwelt in them showed and testified of the future sufferings of the Meshiha, and his glory which (should be) after them. And all that they searched was revealed to them ; for not for themselves they inquired, but to us (and) of us ² they prophesied those (blessings) which now are revealed to you by them who have preached to you ³ by the Spirit of Holiness which is sent from heaven ; for into these themselves the angels also desire to look.

Wherefore gird up the loins of your minds, and be fully wakeful, and hope for the joy that cometh to you at the revelation of our Lord Jeshu Meshiha ; as obedient children, and not partaking again of the former desires which you desired when ignorant. But be holy in all your conversations, as he is holy who calleth you ; because it is written, Be ye holy, as I also am holy. And if you call him Father before whom there is no respect of persons, and who judgeth every man according to his works, with fear conduct you in this time of your sojourn ; while you know that not with silver which wasteth away, nor with gold, you have been redeemed from your vain works which you received from your fathers, but with the precious blood of the Lamb spotless and unblemished, who is the Meshiha ; who was afore-separated for this from before the foundations of the world, and hath been manifested in these last times for you, who by him ⁴ believe in Aloha, who raised him from

² *Lan dilan.*

³ *Or, evangelized you.*

⁴ *Dabidch.*

the dead, and gave him glory, that your faith and your hope may be in Aloha. Let your souls be sanctified in obedience to the truth, and be filled with the charity which respecteth not persons, that with a pure heart and perfect you may love one another, as men who are regenerated, not by a perishable seed, but by that which is imperishable, by the living word of Aloha which abideth for ever. Because all flesh is grass, and all its beauty as the flower of the field. The grass withereth and the flower drieth up, but the word of our God abideth for ever; and this is that word which is preached unto you.

II.

MAKE to cease therefore from you all malice and all guile, and dissimulation, and envy, and slander; and be as (new)-born babes, and be desirous of the word as of milk pure and spiritual, that by it you may increase unto life. If you have tasted and seen how good is the Lord, unto whom you have come, who is the living stone whom men have rejected, yet (who is) chosen and honourable with Aloha. And you also as living stones are builded, and become a spiritual temple, and holy priests to offer sacrifices, which are acceptable before Aloha by Jeshu Meshiha.

For it is said in the scripture, Behold, I lay in Zion a stone choice⁵ and honourable in the head of the corner: whosoever believeth in him shall not be ashamed. To you therefore is given this honour, to them who believe: but to them who are disobedient he is a rock⁶ of offence, or a stone⁷ of stumbling, and they are offended at him in not obeying the word, because to this they are set.

But you are a chosen race, who minister as priests to the kingdom,⁸ a holy people, a congregation redeemed to

⁵ Or, tried, *bachirtho*.

⁶ *Kipha*.

⁷ *Abn'na*.

⁸ *Damkahno lemalkutho*.

announce the praises of him who hath called you from darkness to his transcendant light: those who before were not reputed a people, but now the people of Aloha; upon whom also mercies were not; but now, mercies are poured upon you.

III.

My beloved, I beseech you as strangers and as sojourners, be separate from all the lusts of the body which make wars against the soul. And let your conversation be good before all men; and they who speak against you malicious words shall see your good deeds, and shall glorify Aloha in the day of the probation. And be subject to all men for the sake of Aloha: to kings, on account of their authority; and to judges, because from him they are sent for the punishment of transgressors, and for the commendation of good works. For so is the will of Aloha, that by your comely works you may shut the mouth of fools who know not Aloha. As the sons of liberty, yet not as men who make their liberty a veil for their wickedness, but as the servants of Aloha. Honour all; your brethren love; and Aloha revere; and kings honour. And those servants who are among you, be subject to your masters with reverence; not only to the good and gentle, but also to the hard and the severe. For these are pleasing before Aloha, who, for the sake of a good conscience, endure the afflictions that come upon them unjustly. For they who on account of their offences suffer tribulations, what praise have they? But when you do well and they afflict you, and you endure, then doth your praise become great with Aloha. For unto this have you been called; because the Meshiha also hath died for us, and left us this example, that in his steps we may walk. Who did no sin, nor was guile found in his mouth; who was reviled and

reviled not, and suffered and threatened not, but delivered his cause to the Judge of righteousness; and took all our sins and upbore⁹ them in his body on the cross; that when dead to sin, in the righteousness of him we might live; for by his stripes you are healed, who had wandered as sheep, and are returned now unto the Shepherd and Guardian¹ of your souls.

So you also, wives, be subject to your own husbands, that them who have not obeyed the word, by your comely manners without labour you may win, while they see that with reverence and with chastity you conduct yourselves. Neither be adorned with outward adornings of the entwinement of your hair, or necklaces of gold, or of excelling vestments, but adorn yourselves in the hidden man of the heart, with the spirit of gentleness which perisheth not, the ornament of excellence before Aloha. For so also of old the holy women who confided in Aloha adorned themselves, and were subject to their husbands, even as Sara was subject to Abraham, and called him My Lord: of her be you the daughters in good works, not being perturbed by any fear.

IV.

AND you, men, dwell likewise with your wives with knowledge, and as feeble vessels in honour hold them; for they also with you inherit the gift of the life of eternity; that you be not hindered in your prayers. But, finally, be all unanimous, and suffer with those who suffer, and love one another, and be merciful and gentle; and let no man render evil for evil, nor invective for invective, but, that which is contrary to them, bless: for unto this are you called, that the blessing you may inherit.

⁹ *Vaseq enim. Aphel of nesaq, ascendit, elevavit.*

¹ *Sôuro, curator.*

Who then willeth life,
 And loveth good days to see?
 Let him keep his tongue from evil,
 And his lips that they speak not guile.
 Let him depart from evil and do good,
 And seek peace and run after it.
 For the eyes of the Lord are upon the righteous,
 And his ears, to hear them ;
 And the face of the Lord is against the wicked.

And who (is he) who will do you evil if you be emulous of good² (actions)? And (yet) if you suffer for the sake of righteousness, you are happy. And you will not fear them who would make you afraid, nor be shaken. But sanctify in your hearts the Lord Meshiha.

V.

AND be prepared to make defence to every one who shall seek of you speech concerning the hope of the faith, with meekness and with seriousness, while you have a good conscience ; that as they speak against you as against evil men, they may be made ashamed who have traduced your good conversations in the Meshiha. For it helpeth you (if) while doing goodly works you have to sustain evil, if so it be the will of Aloha, and not while working evils. Because the Meshiha also once died on account of sins, the just on account of sinners, that he might bring³ us unto Aloha. And dead in the body and alive in the Spirit, he preached unto those souls who were held in shoul, those who before were disobedient in the days of Nuch ;⁴ while the long-suffering of Aloha commanded that he should make the ark, upon the hope of their conversion, and eight souls only entered therein, and were saved in the waters. After which very type

² Plural.³ Or, present.⁴ Or, Noach.

also you are saved in baptism,⁵ not while you cleanse the body from filth, but while you make confession of⁶ Aloha with a pure conscience, and of⁶ the resurrection of Jeshu Mesiha; who is exalted unto heaven, and is at the right hand of Aloha, and unto whom are subject angels and authorities and powers.

If then the Mesiha hath suffered for you in the flesh, be you also armed in it with the same mind; for every one who dieth in his body hath ceased from all sins, that henceforth to the lusts of men he should not live, what time he is in the body, but to the will of Aloha. For the time which hath passed sufficeth to have served the will of the Gentiles in indulgence, in drunkenness, in vileness, in revellings, and in the service of demons. And, behold, now they wonder and blaspheme at you because you riot not with them in that former indulgence; they who shall give account to Aloha, who will judge the dead and the living. For on this account the dead also have been evangelized; that they might be judged as men in the flesh, and live with Aloha in the Spirit.

VI.

BUT the end of all cometh; therefore be sober, and watch unto prayer. And before every thing have ardent love for one another; for love covereth a multitude of sins. And be lovers of guests without murmuring. And every man of you the gift which he hath received from Aloha, let him minister thereof unto his neighbours as good stewards of the various grace of Aloha. Whoever shall speak, as the word of Aloha let him speak; and whoever ministereth, (he shall minister) as from the power which Aloha giveth to him, that in every thing which you do Aloha may be glorified through Jeshu

⁵ *B'mahmuditho.*

⁶ Or, in.

Meshiha, whose are the glory and honour to the age of ages. Amen.

My beloved, be not amazed at the temptations which you have, as that something strange happeneth to you, because for your probation they have been ; but rejoice that you are partakers of the sufferings of the Meshiha, that so also at the revelation of his glory you may rejoice and exult. And if you be reviled for the sake of the name of the Meshiha, you are happy ; for the Spirit of the glory of Aloha resteth upon you. Only, let no man of you suffer as a murderer, or as a thief, or as a doer of evils. But if he suffer as a Christian, let him not be ashamed, but let him glorify Aloha in that very name.

For the time is, that judgment shall begin from the house of Aloha. But if from us it begin, what is the end (to be) of them who obey not the gospel of Aloha ? And if the righteous scarcely be saved, the wicked and the sinner where shall he be found ? Wherefore, let them who suffer according to the will of Aloha commend to him their souls in good works, as unto the Faithful Creator.

VII.

BUT I entreat of the presbyters who are among you, I, a presbyter, your companion, and a witness of the sufferings of the Meshiha, and a partaker of his glory that is to be revealed ; feed the flock of Aloha which is delivered to you, and take care (of it) spiritually,⁷ not by constraint, but with the will ; not for corrupt gain, but with all your heart ; not as lords of the flock, but that you may be to them a goodly example ; that when the Chief of pastors⁸ shall be revealed, you may receive from him a crown of glory which fadeth not.

⁷ *Vasuru ruchonoith.*

⁸ *Rab Roauthö.*

And you younger, be subject to your presbyters, and be clothed carefully⁹ with humility of mind towards one another; because Aloha is against those who exalt themselves, and to the humble he giveth grace. Be humbled, therefore, under the mighty hand of Aloha, that he may exalt you at the right time. And all your anxiety cast upon Aloha, because he is careful over you.

Watch, and be mindful, because your adversary Satana, as a lion, roareth and walketh and seeketh whom he may devour. Withstand him then, being confirmed in the faith; and know that upon your brethren also who are in the world, these same sufferings come. But the God of grace, who hath called us to his eternal glory by Jeshu Meshiha, will give to us while we endure these few afflictions to be strengthened, and confirmed, and established in him for ever. To Him be glory and dominion and honour unto the age of ages. Amen.

These few, as I consider, I have written to you by the hands of Silvanos, a faithful brother; and I persuade and testify, that this is the true grace of Aloha, this wherein you stand.

The elect church which is in Babel, asketh for your peace, and Markos my son. Salute one another with the holy kiss. Peace be with all of you who are in the Meshiha. Amen.

Finished is the Epistle of Petros the apostle.

⁹ Or, closely.

THE

EPISTLE OF JULIANON THE APOSTLE.

I.

WE announce¹ to you that which was from the beginning, that which we have heard, and seen with our eyes, have seen, and touched with our hands, that which is the Word of life. And the life was manifested, and we have seen, and testify, and preach to you the eternal life which was with the Father, and was manifested to us. And what we have seen and heard, we make known also to you, that you may have communion with us; and our communion is with the Father, and with his Son Jeshu the Meshiha.

And these write we unto you, that our joy which is in you may be complete. And this is the annunciation which we have heard from him, and announce to you, that Aloha is light, and in him is no darkness at all. And if we say that we have communion with him, and walk in darkness, we lie, and in the truth do not proceed; but if in the light we walk, as He is in the light, we have communion with one another, and the blood of Jeshu his Son cleanseth us from all our sins. And if we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And if we say we have not sinned, we make him a liar, and his word is not in us.

My sons, these write I to you, that you sin not. And if a man shall sin, we have an Advocate with the Father,

¹ *Mesabrian.*

Jeshu Meshiha, the Just; for he is the propitiation for our sins, and not on behalf of ours only, but also on behalf of the whole world. And by this we feel that we know him, if we keep his commandments. For he who saith that he knoweth him, and his commandments keepeth not, is a liar, and the truth is not in him. But he who keepeth his word, in him is perfected truly the love of Aloha; for by this we know that we are in him. He who saith, I am in him, ought according to his walkings to walk.

II.

My beloved, a new commandment I write not to you, but the old commandment, that which was with you from the beginning; but the old commandment is the word which you have heard. Again, a new commandment I write to you, that which is true in him and in you; because the darkness hath passed, and the true light beginneth to appear. Whoever saith, then, that he is in the light, and hateth his brother, is in darkness until now. He who loveth his brother, in the light abideth, and offence is not in him. He who hateth his brother is in darkness, and in the darkness walketh, and knoweth not whither he goeth, because the darkness itself hath blinded his eyes.

I write to you, sons,² because forgiven to you are your sins for the sake of his name. I write to you, fathers, because you have known him who hath been from the beginning. I write to you, young men, because you have overcome the wicked. I have written to you, children,³ because you have known the Father. I have written to you, fathers, because you have known Him who (hath been) from the beginning. I have written to you, young men, because you are strong, and the word of Aloha remaineth in you, and you have overcome the wicked.

² *Bnai.*

³ *Tetagee.*

Love not the world, nor any thing which is in it ; for whoever loveth the world, the love of the Father is not in him. For every thing that is in the world, is the lust of the body, and the lust of the eyes, and the pride of the world. These which are not of the Father, but they are from the world itself. And the world passeth, (both) it and its lusts ; but he who doeth the will of Aloha, continueth for ever.

My sons, it is the last time : and as you have heard, the false meshiha cometh ; and now there are many false meshihas, and from this we know that it is the last time. From us they went forth, but they were not of us ; for if they had been of us, with us would they have remained. But they went forth from us, that it might be known that they were not of us. And you have an anointing from the Holy, and you discern every man. I have not written to you because you know not the truth, but you know it, and that no lie is of it, of the truth. Who is a liar, if not he who denieth that Jeshu is the Meshiha ? and this (one) is a false meshiha. He who denieth the Father, denieth also the Son ; and he who denieth the Son, disbelieveth also the Father. Whoso confesseth the Son, the Father also confesseth. And you, what you have heard from the first, let it continue with you. For, if what you have heard from the first continue with you, you also will continue in the Father and in the Son. And this is the promise which he promised to us, eternal life. But these I have written to you, because of those who would seduce you. And you, also, if the anointing continue with you which you have received from him, have not need that a man should teach you ; but as the anointing that is from Aloha itself teacheth you concerning every thing, and is true, neither is falsity in it ; and as it hath taught you, continue in it. And now, my sons, continue in him : that when he is manifested we may not be confounded of him, but we may

have confidence at his coming. If you know that he is righteous, know also that every one who doeth righteousness is of him.

And see how great is the love of the Father toward us, that sons he hath called us, and also made us! Therefore the world doth not know us, because that it hath also not known him.

III.

My beloved, now are we the sons of Aloha; and it is not manifest, as yet, what we are to become; but we know, that when he is manifested, in his likeness we are, and see him, according to that which he is. And every one who hath in him this hope, purifieth himself, as He is pure. But whoever committeth sin doeth iniquity; for all sin is iniquity. And you know that he was manifested to bear our sins, and sin in him is not. And every one who in him abideth, sinneth not. And every one who sinneth, hath not seen him, nor known him. My sons, let no man deceive you: he who worketh righteousness is righteous, as also the Meshiha himself is righteous. And he who doeth sin is of Satana, because that from the commencement Satana was a sinner. And for this cause did the Son of Aloha appear, that he might destroy the works of Satana. Every one who is born of Aloha, sin doth not work, because that his seed is in him, and he cannot sin, because of Aloha he is born. In this are distinguished the sons of Aloha from the sons of Satana; every one who doeth not righteousness, nor loveth his brother, is not of Aloha. For this is the commandment which you have heard from before, that you love one another. Not as Koen, who was from the Evil, and killed his brother. And on what account killed he him? unless that his own works were evil and his brother's righteous. Do not wonder, my brethren, if the world hate you. We know that we have passed from death unto

life, by this, that we love our brethren. He who loveth not his brother, in death continueth. For every one who hateth his brother is a man-killer; and we know that in no man-killer can abide the life which is eternal.

In this we know His love toward us, that he gave himself for us; (so) also it is right for us for the sake of our brethren to give ourselves. And he who hath the possession of the world, and shall see his brother that he needeth, and shall shut his compassions from him, how is there in him the love of Aloha? My sons, let us not love one another in words and in tongue, but in works and in truth. And by this we make known that we are of the truth, and before that he cometh we make confident our hearts. And if our heart condemn us, how much (more) Aloha, who is greater than our heart, and knoweth every thing!

My beloved, if our heart condemn us not, we have openness of face before Aloha. And whatever we ask, we shall receive from him, because we keep his commandments, and do the things which are beautiful⁴ before him. And this is his commandment, That we believe in the name of his Son Jeshu Meshiha, and love one another, as he hath commanded us. And he who keepeth his commandments, is kept by him, and he dwelleth in him: and by this we perceive that he dwelleth in us, by his Spirit whom⁵ he hath given to us.

IV.

My beloved, believe not all spirits, but discern the spirits whether they be from Aloha; because many false prophets have gone forth into the world. By this we know the Spirit of Aloha: Every spirit who confesseth that Jeshu Meshiha hath come in the flesh, is from Aloha. And every spirit who confesseth not that Jeshu

⁴ *Shaphirtkō.*

⁵ *Hau d'yahal.*

hath come in the flesh, is not from Aloha : but this is from that false meshiha, of whom you have heard that he cometh, and now is in the world already. But you of Aloha are the children, and have overcome them ; because greater is he who is with you, than he who is in the world. And these are of the world, therefore the world heareth them. But we are of Aloha ; and he who knoweth Aloha heareth us ; and he who is not of Aloha heareth us not. In this itself we perceive the Spirit of truth and the spirit of deception.

My beloved, let us love one another, because love is of Aloha ; and every one who loveth from Aloha is born, and knoweth Aloha. For Aloha is Love ; and every one who loveth not, knoweth not Aloha. In this was made known the love of Aloha towards us, that Aloha sent his only Son into the world that we might live by him. In this is love : it was not that we had loved Aloha, but that Aloha himself loved us, and sent his Son a propitiation for our sins.

V.

My beloved, if Aloha so hath loved us, we also are indebted to love one another. Aloha no man hath seen ; but if we love one another, Aloha in us abideth, and his love is fulfilled in us. And by this we know that in him we abide, and he abideth in us, because of his Spirit he hath given us. And we have seen and we testify that the Father hath sent his Son, the Redcemer of the world.

Whosoever confesseth Jeshu that he is the Son of Aloha, in him Aloha abideth, and he abideth in Aloha. And we have believed and known the love which Aloha hath toward us ; for Aloha is Love. And every one who abideth in love in Aloha abideth. And in this is his love perfected with us, that openness of face we might have in the day of judgment ; because that as He was, so also

we are in this world. Fear in love is not: but perfect love hath cast out fear, because fear is in terror.⁶ He who feareth is not perfect in love. We then will love Aloha, because he hath first loved us. But if one shall say, I love Aloha, and his brother he hateth, he is a liar. For he who his brother whom he hath seen loveth not, how can he love Aloha himself whom he hath not seen? And this commandment we have received from him, That every one who loveth Aloha shall love also his brother.

VI.

WHOSOEVER believeth that Jeshu is the Meshiha of Aloha is born. And every one who loveth the Generator loveth also him who is generated of him. And by this we know that we love the children of Aloha, when we love Aloha, and work his commandments. For this is the love of Aloha, that we keep his commandments; and his commandments are not heavy. Because every one who is born of Aloha overcometh the world: and this is the victory which overcometh the world, our faith. For who (is he) that overcometh the world, but he who believeth that Jeshu is the Son of Aloha? This is he who came by water and blood, Jeshu the Meshiha: it was not by water only, but by water and blood; and the Spirit testifieth, because the Spirit himself is truth. And there are three that testify, the Spirit, and the water, and the blood; and these three are in one. If the testimony of men we receive, how much greater is the testimony of Aloha? and this is the testimony which Aloha hath testified concerning his Son. Whosoever believeth in the Son of Aloha hath this testimony in himself. Every one who believeth not Aloha hath made him a liar, in not believing the testimony that he hath testified concerning

⁶ *Bequento, In periculo.*—SCHAPP. Root, Quenat, vitavit, artimuit vehementer. Fabricius has in perturbatione.

his Son. And this is the testimony, That the life which is eternal, Aloha hath given to us, and this life is in his Son. Every one who apprehendeth⁷ the Son, apprehendeth also life; and every one who apprehendeth not the Son of Aloha, hath not life.

These I have written to you, that you may know that you have the life which is eternal, who believe in the name of the Son of Aloha. And this is the assurance that we have toward him, that all that we ask of him according to his will, he heareth us. And if we are persuaded that he heareth us concerning what we ask from him, we are confident of receiving already the requests that we ask from him.

If a man shall see his brother sin a sin not obnoxious to the death, he shall ask, and life be given to him, to those who sin not as unto the death. For there is the sin of death;—it is not concerning this I say that a man shall pray. For all iniquity is sin; and there is sin which is not of death. And we know that every one who is born of Aloha sinneth not. For he who is born of Aloha keepeth himself, and the Evil doth not approach him. We know that we are of Aloha, and the whole world in the Evil is lying. And we know that the Son of Aloha hath come, and hath given us knowledge to know the truth, and to be in him in the truth, in his Son Jeshu the Mcshiha. This is Aloha the true, and the life which is eternal. My sons, keep yourselves from the service of idols.

Finished is the Epistle of Juhanon the apostle.

⁷ *Cul d'achid labro.*

HERE ENDS THE PRIMITIVE SYRIAN CANON.

THE REMAINING EPISTLES

AND THE APOCALYPSE;

FROM A SYRIAC TEXT LATER THAN THE PESCHITO.

INTRODUCTION.

THOUGH the Second Epistle of Peter, the Second and Third of John, the Epistle of Jude, and the Book of Revelation are not found in the New-Testament canon of the Syrian churches, the circumstance in no way seriously interferes with the plain authenticity of those productions, as integral parts of the inspired volume. The Peshito translation, in which they do not occur, was probably effected before the Second of St. Peter had travelled far beyond the region for which it had been immediately destined; before the church had pronounced any definite judgment on the limits of the canon itself; and, possibly, before the Apocalypse of St. John had been committed to writing, or the copies so multiplied as to be extensively read out of Asia Minor. I shall not occupy any of the little space which remains in the present volume by a detail of the formal evidences by which the authenticity of these particular books is established: they may be found in the prefaces of our best commentators, or in the more elaborate treatises of Jones and Lardner.¹

In relation to the present bearing of the subject, it is enough to remark, that the Syrian church itself has never denied the divinity of those books. They are quoted by its leading divines as holy scripture. Thus the Apoca-

¹ Also in HUG's *Einleitung ins N. T. th.* 2: EICHHOEN's ditto, *dritter bd.*; NIETZSCHE, *Epistola Petri posterior Auctori suo contra Grotium vindicata atque asserta. Lips.* 1735. For the genuineness of the Apocalypse we have a good summary of arguments in STORR's *Biblical Theology*, book i. sect. 3.

lypse is cited by Jacob of Edessa, though in a version different from the Syrian one now extant, and with the origin or fate of which I am not acquainted; and by Ephrem, in the fourth century; a hundred years earlier, by Hippolytus, a Bishop of Aden, who formally maintained its authority against the objections of Caius; and earlier still, in the second century, Theophilus of Antioch, in his controversy with Hermogenes, appealed to it as an inspired book.² All these authors wrote in Syriac; and the references they make to the Revelation strongly indicate the existence, so far back as the earliest of them, of a version of the book in that language. In like manner St. Ephrem quotes the Second of Peter, and the Third of John, and the whole of the Epistle of Jude. We admit that it cannot be demonstrated that there was a Syriac version of these books then extant; but as the fact of such quotations in the works of Syrian writers must be considered a presumption in the affirmative, so the manner in which they are cited leaves no doubt as to the supreme estimate of their authority entertained by the writers themselves.

It is barely possible that the text now translated into English might be identical with that made by Polycarp, the co-adjutor of Philoxenus. (See Proleg. p. 33.) In this case it is evident that Thomas of Harkleia must have effected greater changes in the work which he professedly revised, than we have generally supposed; and, in fact, created a new version, rather than emended a former one. The greater likelihood, however, is, that the work before us is later than either that by Polycarp or by Thomas; though he who performed it undoubtedly laboured with the latter outspread before him; as the same principle of translation reigns through each, and instances occur in

² EUSEB. *Eccles. Hist.* iv. 24.

which the very same phrase is employed by both. But neither the one nor the other could approach the excellence of the Peschito. Compared with that, the version of the four epistles and that of the Apocalypse are very inferior productions. To use the language of Professor Hug, with whom every man will concur who has read the works in question, "They do not come near the Peschito either in the mode of rendering an original writing into a foreign tongue, or in the other ideas of the author. They are forced, and laboriously adapted to the letter of the text, without regard to purity of diction, and, in some instances, without a happy notion of the sense of the original." Yet an important circumstance is certain,—they were made directly from the Greek; as, from a scrupulous resolution to be as literal as possible, the translator has sometimes appended the terminations of the cases of Greek nouns to those which had been incorporated into his own language, which knows nothing of such distinctions, and has supplied the want of a separate definite article in Syriac by rendering the Greek one by the demonstrative pronouns, *hono*, "this," *hau*, "that," *holen*, "these," *ailen*, "those;" a usage productive, in many passages, of a barbarous and unpleasant effect. Nevertheless, the determined adherence of this translator to the very letter of his original, serves to give us increased confidence in the value of the work, as an exact representation of the wording of a class of manuscripts older, perhaps, than any now in being.

The version of the four catholic epistles was first brought to light in Europe by Dr. Pococke, who discovered it among the manuscript treasures of the Bodleian library at Oxford, and published it with the Greek text, and a Latin version, in a small quarto, in 1630.

It has been reprinted in the Polyglots and subsequent editions of the Syriac Testament.

RÉSUMÉ OF THE REMAINING EPISTLES.

IN that by St. Peter, (about A.D. 67,) the apostle gives his last testimony to the truth. Every Christian has here the counsels of a personal friend, and the final admonitions of a commissioned servant of Jesus Christ, now at the close of his great career. The like-minded with this steadfast believer have now communion with the thoughts of a soul on the eve of the heavenly life, sanctified by grace, irradiated with a prophet's light, and glowing with an apostle's zeal, and a martyr's unquenchable love.

1. Against the promoters of the Nicolaitan and Simonian heresies, which had begun to be so rife in the churches, he asserts the divine commission and qualification of the apostles; and then, admonishing the faithful of the inseparable connexion between actual holiness and final salvation, he animates them to persevering effort, by reminding them of the certitude of the gospel as an authenticated revelation from God. Its historical facts are attested by eye-witnesses, of whom the writer himself was one; and the prophecies of the Old Testament (in their fulfilment, for example, in the person and work of the Messiah) give their confirmation to its truth. These prophecies were not the creations of mere human sagacity, (nor while as yet unfulfilled may they admit of interpretation by the same unaided faculty,) but are the express utterances of Divine inspiration, and, in their successive stages of accomplishment, present an accumulative evidence for the truth of Christianity.

Of this divinely-authenticated religion the views now given are at once grand and elevating. It is not a speculation of mere idealists, nor simply a code of laws, much less a dry dogmatic theory; but a dispensation from God, designed to effect the most momentous changes in

the character and destinies of mankind. It brings and multiplies grace and peace to us, through the knowledge of Jehovah, and of his Messiah; it saves from sin, and points and aids our escape from the corruption which is in the world; it calls us to glory and virtue; to the last, as a preparation for the first; it affords us every sufficiency to this end, furnishes us with advantages of unspeakable value; and, having introduced us into a filial relationship to God, it insures to us, according to his Divine power, all things that pertain to life and godliness, and crowns these miracles of mercy by making us partakers of a holy, blessed, and undying life, which will unfold in us a resemblance to the Divine nature itself. But along with these delightful exhibitions of privilege, we are warned to be in earnest in the culture of the moral virtues, which cannot be neglected without spiritual decline, and the danger of apostasy at the last.

2. More specific references to the corruptions of doctrine and practice, by which, more fatally than by the sword of persecution, the arch-enemy of truth had begun to make war upon the Christian cause; by the agency of apostates and impostors, who, simulating the apostolic name, inculcated opinions altogether opposed to the gospel, and that under the influence of lawlessness, or a dislike of moral, or even of conventional, restraint, of avarice, and a love of vicious practices, to gratify which they scrupled not to sacrifice the souls of those who became their victims. Iniquitous theories and practices like these would, we might suppose, be so repugnant to the better feelings of those enlightened by the truth, as to be uniformly repelled wherever presented; but St. Peter laments that many had been led astray by them, some of whom had made considerable attainments in the faith. Such had been reduced to a condition of extreme danger. Having once known the way of the Lord, they

had become debased and brutalized. They had so perverted the grace of God, as to have rendered the fact of having received it a calamity rather than a blessing; and their undoing threatened to be hopeless, their last end becoming worse than their beginning. But what would be the doom of those who had been the authors of this ruin? "Swift destruction,"—bearing the character of judicial retribution, hopeless of termination, hence likened to "eternal darkness," and unparalleled in its nature.³ The certainty of such a retribution is made known by the threatening of the Divine word, and by the tenor of the Divine dealings with sinners, as seen in the punishment of the fallen angels, the universal deluge, the overthrow of the guilty cities; and confirmed by every consideration of the immutability of the Divine nature. The period, also, when this fore-doomed penalty will fully transpire, is announced as "the day of judgment."

3. The apostle, standing on the verge of life, and looking with prophetic vision upon the unfolding future, reminds the church of the approach of a day which will usher in an entire alteration in the physical as well as moral world; when not only the race which have peopled this planet in a state of probation will enter on an unalterable condition of happiness or misery as the result, but the material system itself, which has been the locality of their trial-time, will undergo a purifying renewal by fire.

But the last fires are not to lay the earth in irreparable ruin; nor will this great catastrophe render the purpose of God in creation abortive, but will rather bring about its consummation. Forth from the flames will arise a renovated world: the wreck of a sin-polluted and

³ "Most, or chiefly, those who after the flesh," &c.

perishable creation will give place to a regenerated one ; the final home and inheritance of virtue and joy, incorruptible, undefiled, and unfading.

To these inspired anticipations the sceptics of the day would raise an objection, from an asserted perpetuity and unchangeableness in the course of nature. But the apostle answers them, by denying that the course of nature had been uninterrupted, inasmuch as it had already been broken in upon by the occurrence of the universal deluge. So that "all things had" *not* "continued as they were from the beginning of the creation." Now he, whose omnipotent fiat could then destroy the world by water, can destroy it again, and will destroy it ; not, indeed, by water, but by fire. He who then spake the word, and the terrestrial creation was engulfed in the waves of the deluge, will likewise speak again, and the thundering flames of the last day will enwrap and consume it. St. Peter goes further : even were it true that the natural world had never suffered any interruption in its course, would it therefore be necessarily true, that it never can or will be ? Now revelation proclaims the purpose of the Creator, that such an interruption awaits it ; and the apostle proceeds to remind us, that the decree which certifies and insures this event, is the decree of the Unchangeable ; of Him who inhabiteth eternity, and in whose procedure there can be neither caprice, precipitancy, nor delay. Then, the slowness with which, to the perception of the dwellers on earth, the designs of God are unfolded, is grounded on a reason worthy of himself ; he is long-suffering towards man, that man may be saved.

In making known these truths, St. Peter was not solitary among the messengers of God ; for inspiration had given a consentaneous testimony to them by the preaching and writing both of "the holy prophets" and "the apostles of the Lord and Saviour ;" among the latter

of whom, he makes an especial reference to St. Paul, who had been the great preacher, not only of justification by faith, but of judgment to come. In applying these sublime teachings, the venerable writer shows how sure a safeguard the practical adoption of them will furnish against apostasy; how solemn a motive they give us to maintain a sense of our present acceptance with God; how powerful is the stimulus which they afford to advancement in true holiness; how legitimate is the expectation which the church entertains of a coming time of triumph, to participate in which, we are to see that, with the lapse of our days, we advance in the knowledge of God, and in the experience and exemplification of his saving mercy.

THE SECOND AND THIRD EPISTLES OF ST. JOHN.

FROM the title of Kuria, or "Lady," we may gather that the Second Epistle was addressed to a woman of distinction, a Christian matron, with some of whose children the apostle, who writes under the simple name of "the presbyter," had recently become acquainted. The tenderness of St. John's disposition breathes here, as in the First Epistle; yet not unaccompanied with decisive admonitions against any participation or communion with the adversaries of the truth.

The Third is a letter addressed to a worthy brother named Gaius, or Caius. (See Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. But whether either of these, is uncertain.) Both Gaius and Kuria appear to have lived at no great distance from Ephesus. (2 Ep. 12; 3 Ep. 13, 14.) In this letter the apostle expresses his admiration of the hospitable kindness shown by his friend to some of the itinerant evangelists, and other servants of Jesus, and encourages him to persevere in this beneficent conduct. He takes occasion, also, to censure the arrogant

bearing of Diotrephes, who wished to usurp a supreme lordship in the church of which Gaius was a member, to the exclusion of even apostolic interference. Diotrephes has occasionally re-appeared.

It is well worthy of remark in these two epistles, as well as in that of St. Paul to Philemon, what a serene and spiritual dignity peculiar to themselves appears in the most familiar and ordinary letters of the apostles, as well as in their public and universal rescripts and discourses.

THE EPISTLE OF JUDE.

JIHUDA BAR HALPHAI was the brother of James, and a nephew of the Holy Virgin. Thus, as the cousin-german of Jesus, he bore the name, with James, of "the brother of our Lord." (2 Cor. ix. 5.) For notices of him, see Luke vi. 14, 16; Matt. xiii. 55; Mark vi. 3; Luke vi. 16; John xiv. 21, 22. He wrote this Epistle at an advanced period of life. Though probably directed at first to the churches of Palestine, it was with an ultimate reference to the necessities of the church at large, as a caveat against the antinomian heresies which, without strenuous opposition, were threatening to attain a portentous growth. We here find the same graphic description of those vicious systems which occurs in the Second Epistle of Peter, (the one account serving to illustrate and confirm the other,) and against which the man of God gives forth his appeal, in the indignant thunder of the true Hebrew prophet. The counsels and exhortations to the faithful members of the church, betoken, too, a devout and parental earnestness.

THE BOOK OF REVELATION.

THE Syrian version of the Apocalypse exhibits a style of translation similar to that which distinguishes the

four Epistles. The author of it attempted a version which should reflect the literal peculiarities of the Greek document. He followed out this purpose to the verge of barbarism, and sometimes transgressed it. But the materials for the critical investigation of the apocalyptic text are comparatively so few, that were the work of this oriental translator more uncouth than it is, we could by no means afford to set it aside with indifference. As it is, the very circumstance of its servile adherence to the letter of the original, will be, in many respects, a recommendation. Who made the version, is perfectly uncertain. The manuscript from which our copies were printed, is now in the library of the university of Leyden.⁴ It once belonged to Joseph Scaliger, who probably obtained it from Rome; as it appears, from the subscriptions, to have been the work of a copyist named Caspar, "from the country of India," (ܩܫܦܪ ܡܢ ܕܠܝܢܝܐ) who was then, about 1580, residing at the house of the Propaganda. He wrote neatly on silk paper, and in the round Syrian hand. He made no distinction of chapters, and commonly fills his page without breaking the matter into paragraphs at all, but merely distinguishing the sentences by red and black points. The manuscript was edited at Leyden in 1627, in the Syrian character, and with the same words in Hebrew letters, with a Latin version, and useful scholia, by Louis de Dieu, who, in this, as in his other works, had the advantage of the beautiful typography of Elzevir.⁵ It has been reprinted with various

⁴ SCALIGER'S MSS. No. 18.

⁵ *Apocalypsis Sancti Johannis, ex Manuscripto Exemplari a Bibliotheca Clarissa. Viri Jos. Scaligeri deprompto, edita Characteres Syro et Ebraeo, cum Versione Latina et Notis, Opera et Studio Ludovici De Dieu.*—Lug. Bat. ELZEV. 1627. Asseman was of opinion, that the Syrian version of the Revelation was the work of Mar Aba, primate of the East about 540. A native of Persia, and educated in the religion of Zoroaster, he did not learn either Syriac or Greek till

corrections in the Polyglots, and some other editions of the Syrian scriptures.

On the great scenes of the Revelation itself, if I do not here attempt to speak, my silence is not that of incredulity or of unconcern, but of religious reverence and awe. I watch with interest and gratitude the progressive advances of erudite and holy men in the study and investigation of prophecy; but I have too much yet to learn in this branch of biblical investigation, to take upon me the office of an interpreter of the oracles which comprise the mystic history of the remaining ages of time; and especially of a book which “speaks wisdom” pre-eminently “to the perfect,” and challenges the exercise of the loftiest intellect, to unlock and appropriate its treasures; a book that, to employ the strong expressions of St. Jerome, “contains almost as many mysteries as words, and whose excellence transcends our highest praise.” *Apocalypsis Joannis tot habet SACRAMENTA quot verba. Parum dixi, et pro merito voluminis laus omnis inferior est. In verbis singulis multiplices latent intelligentiæ. Oro te, frater charissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil quærere. Nonne tibi videtur jam hic in terris regni cœlestis habitaculum?* —*Ad Paulin.*

after his conversion. Were we certain that he was the translator, this circumstance might not be without use in explaining some of the peculiarities of his work.

THE

SECOND EPISTLE OF PETROS.

I.

SHEMUN PETROS, a servant of Jeshu Meshiha, to those who by faith the same in preciousness¹ with us have been made equal, through the righteousness of our Lord and our Redeemer Jeshu Meshiha. Grace and peace be multiplied to you through the knowledge of our Lord Jeshu Meshiha. As He who all (things) which of the divine power are unto life and godliness² hath given (us), through the knowledge of Him who hath called us unto the glory of him and of virtue,³ by annunciations⁴ great and precious which he hath given to you, that by them you may be partakers of the divine nature, while you escape the corruption of the lusts which are in the world; So, with this, bringing in all diligence,⁵ add to your faith virtue; but to virtue knowledge, but to knowledge perseverance, but to perseverance patience, but to patience godliness,² but to godliness brotherly kindness, but to brotherly kindness love. For while these are found with you, and abound, neither slothful-

¹ Or, honour. Gr. *ἰσότητος τιμῆς*. *ἰσότητος*, ejusdem pretii et dignitatis.—SCHLEUSNER.

² *Dechalath Aloha*, the fear, reverence, or worship of Aloha.

³ Or, excellence. *H'teshbuchtho dileh va-damyathrutha*.

⁴ *נְּשִׂיָּא* Nunciatio, promissum: from *נָסַח* to know, make known.

⁵ Or, gravity. *Shekollana*.

ness nor unfruitfulness will stand against you in the knowledge of our Lord Jeshu Meshiha. For he with whom these are not found is blind, and seeth not, and hath forgotten the purification of his former sins. Upon this the more, my brethren, be careful, that by your good works your calling and your election you may confirm;⁶ for, while you do these, you will never lapse;⁷ for so abundantly shall be given to you the entrance of the eternal kingdom of our Lord and our Saviour Jeshu Meshiha.

Wherefore it doth not weary me to remind you constantly of these, that you may know well, and be established upon this truth. But I consider it right, so long as I am in this body,⁸ to stir you up in remembrance: knowing that the decease of my body is shortly (to be,) as also our Lord Jeshu Meshiha hath made me know. But be careful also that (these) you may continually have; that also after my going forth the memorial of them you may observe.

For it is not after fables which are made with art that we have gone, in making known to you the power and coming of our Lord Jeshu Meshiha, but as we were spectators of his majesty. For when he received from Aloha the Father honour and glory, while a voice came to him as this, after the glorious beauty of his majesty, This is my Son, the Beloved, in whom I have delighted; we also this voice heard from heaven, as it came to him when we were with him in the holy mount. We have that which is sure also, the word of prophecy; that into which you do well to look, as to a light shining in a dark place, until the day dawn, and the sun arise in your hearts. While this first you know, that every prophecy

⁶ Or, make sure.

⁷ *Meshtarin*, from *shara*, *lapsus est, deliquit, transgressus est*.

⁸ *Bephagro hono*.

of the scripture its own solution⁹ is not. For not by the will of man came any prophecy, but while by the Holy Spirit led spake the holy men of God.

II.

BUT there were false prophets in the world, as also among you there will be false teachers, they who introduce heresies of destruction,¹ and, the Lord who bought them denying, bring upon themselves swift destruction.¹ And many will go after their wickedness; they, on account of whom the way of truth will be blasphemed. And with fraudulency² of deceptive words will they make merchandise of you; they, whose judgment (denounced) before tarrieth not, and whose destruction doth not sleep. For if Aloha upon the angels who sinned was not lenient, but in chains of darkness shut them in the deeps, and delivered them to be kept to the judgment of pain; and on the former world was not lenient, but Nuch, who was the eighth preacher of righteousness, he preserved, when the deluge came upon the world of the wicked; the cities of Sadum and of Omuro he burned, and with overthrow condemned them, while an example to the wicked who should be he set them; also Lut the righteous, who was bruised with the impure conversation of the lawless, he delivered;—for in sight and in hearing, while (that) just (man) dwelt among them, from day to day, his righteous soul by their lawless works was tortured;—the Lord knoweth how to deliver from affliction them who fear him, but the evil unto the day of judgment to be tormented will he reserve. But most those who after the flesh follow the concupiscence of impurity,

⁹ Or, every prophecy the solution of its scripture is not. *Cul nebiutho shorio dacthobo diloh lo hova.*

¹ *Abadono.*

² *Olubutho* is used both for *avaritia* and *defraudatio*.

and of authority are contemptuous; daring and arrogant, (and) who by greatness^s are not moved while they blaspheme: whereas angels, who in power and strength are (so much) greater than they, bring not against them a judgment of blasphemy. But these, as the dumb animals, by nature (ordained) to the knife and to destruction, blaspheming what they know not, in their own destruction will be destroyed; while they in whom is iniquity the wages of iniquity shall receive. They repnte as pleasure the luxury which is in the day. Blemishes (are they), full of spots, who delighting in their refreshments are luxurious: having eyes full of adultery, and sins which cease not, alluring souls that are not established. An heart have they which is disciplined in covetousness; sons of malediction, who, forsaking the straight way, have erred, and gone in the way of Belam bar Beur, who the wages of iniquity loved. But he had reproof of his transgression; (for) the dumb ass which spake with the voice of man rebuked the madness of the prophet. These are wells without water, clouds driven from above, unto whom the blackness of darkness is reserved. For while they speak scoffing words of vanity, they allure with impure desires of the flesh those who almost escaped from them who have their conversation in error. And liberty to them they promise, while they (themselves) are the servants of corruption; for the thing by which a man is overcome, to that he is subject. For if [when] they have escaped from the pollutions of the world through the knowledge of our Lord and Saviour Jeshu Meshiha, with those very things entangled they are again overcome, their end becomes worse than the beginning. For it had been more tolerable for them not to have known the way of righteousness, than, when they

^s Or, glory, majesty.

knew, to turn backward from the holy commandment delivered to them. But it hath happened to them according to the true proverb, that The dog hath turned unto his vomit; the sow which had washed into the wallow of the mire.

III.

Now this, my beloved, the second epistle I write to you; in both of which I awaken to remembrance your fair⁴ mind. That you may remember the words which were before spoken by the holy prophets, and the commandments of our Lord and our Saviour (delivered) by the apostles. This first know you, that there will come in the last of the days deriders who will deride, as after their own lusts they walk, and saying, Where is the promise of his advent? for, since our fathers have slept, every thing (abideth) as from the beginning of the creation. Unknown to them is this while they are willing, that the heaven was from of old, and the earth from the waters and through the waters⁵ subsisted, by the word of Aloha: those (waters) by which the world that then was, again (was covered) with waters, and perished. But the heaven which is now, and the earth, by his own word are set, being reserved unto fire, unto the day of judgment and the perdition of wicked men. But this one (truth) be not ignorant of, my beloved, That one day with the Lord (is) as a thousand years, and a thousand years as one day. Not dilatory is the Lord in his promises, as some consider delay; but is patient on your account, not willing that any man should perish, but (that) every man to repentance should come.

But the day of the Lord cometh as a thief: that (day) in which the heavens suddenly⁶ shall pass away, but the

⁴ *Reyoncun shaphira.*

⁵ *Men mäyo, tabyad mäyo komath.*

⁶ *Mensheli.*

elements burning be dissolved, and the earth and the works that are in it be found not.

As, therefore, all these are to be dissolved, how behoveth it you to be holy in your conversation, and in the fear of Aloha; expecting and desiring the coming of the day of Aloha; that (day) in which the heavens, tried with fire, shall be dissolved, and the elements burning shall melt?

But new heavens and earth, according to his promise, we expect; those wherein righteousness dwelleth.

Wherefore, my beloved, while these you expect, be diligent, that, without blemish and without spot, of Him you may be found in peace. And the long-suffering of the Lord consider (to be for) salvation; as also our beloved brother Paulos according to the wisdom which hath been given to him hath written to you. As in all his epistles he speaks concerning these; in which there is somewhat difficult for intelligence. Those who are not knowing nor settled pervert them, as also the remaining scriptures, to their perdition.

You therefore, my beloved, knowing this before, keep yourselves, lest, going after the error of those who are lawless, you fall from your support. But increase in grace, and in the knowledge of our Lord and our Saviour Jeshu Meshiha, and (of) Aloha the Father, Whose be glory both now, and in all time, and to the days eternal. Amen.

Finished is the Second Epistle of Petros the apostle.

THE

SECOND EPISTLE OF JUANON.

THE presbyter to the elect Kuria and to her sons, whom I love in truth, nor I only, but all they who know the truth, on account of the truth which abideth in us, and is with us for ever; Grace be with you and mercy and peace, from Aloha the Father, and from Jeshu Meshiha the Son of the Father, in truth and in love. I have rejoiced much to have found of thy sons who walk in the truth, after the commandment we have received from the Father. And now I entreat thee, Kuria,—no new commandment writing to thee, but that which we have had from the beginning,—that we love one another. And this is love, that we walk according to the commandment; this commandment is according to that which you have heard from the beginning, that in it we should walk. Because many deceivers are come out into the world who confess not that Jeshu Meshiha came in the flesh. This is the deceiver and antichrist. Be watchful of yourselves, that not any thing perish which you have wrought; but (that with) a complete reward you may be recompensed. Every one who transgresseth, and abideth not in the doctrine of the Meshiha, hath not Aloha.¹ He who abideth in his doctrine, this hath both the Father and the Son. If any one come to you, and this doctrine bring not, receive him not into the house, and “Joy to you,” and “Farewell,” say not to him.

¹ Or, Aloha is not in him.

For he who saith to him, "Farewell," becometh a participator of his evil deeds.

Though I have many things to write to you, I will not with parchment and ink ; but I hope to come to you, and mouth with mouth to speak, that our joy may be complete. The sons of thy elect sister ask your peace. Grace be with you. Amen.

Finished is the Second Epistle of Juhanon the apostle.

THE

THIRD EPISTLE OF JUHANON.

THE presbyter unto Gaios my beloved, whom I love in truth. Our beloved, in all things I pray for thee, that thou mayest prosper and be healthful, even as thy soul prospereth. For I have rejoiced greatly when the brethren have come, and have testified concerning thy integrity, even as in the truth thou walkest. And greater joy than this I have not (than) when I hear that my sons walk in the truth.

Our beloved, in faithfulness thou performest what thou doest unto the brethren, and especially to those who are strangers, who have testified of thy charity, before all the church, to whom thou hast done well according to that which is worthy of Aloha. For after his name they went forth, taking nothing from the Gentiles. We therefore ought to receive such, that we may be helpers of the truth.

I would have written to the church; but he who loveth to be foremost¹ of you, Diotrapas, receiveth us not. On account of this, if I come, I will remember the works which he doeth, who words of evil maketh concerning us; and these not satisfying him, he hath not received the brethren, and those who receive he forbiddeth, and also expelleth from the church. Our beloved, be not imitative of the evil, but of the good. He who doeth

¹ *Kadmoyo.*

good is of Aloha, and he who doeth evil hath not seen Aloha.

Concerning Demetrios is a testimony from every man, and from the church, and from the truth itself. But we also bear witness, and you know that our testimony is true.

I have many things which I would write to thee, but I will not with ink and reed write to thee. But I hope that soon I shall see thee, and mouth to mouth we will speak. Peace be with thee. The friends ask thy peace. Ask the peace of the friends each by his name.

Finished is the Third Epistle of Juhanon.

THE

EPISTLE OF JIHUDA, THE BROTHER
OF JAKUB.

JIHUDA, servant of Jeshu Meshiha, but brother of Jakub, to the called people, who are beloved of Aloha the Father, (and) in Jeshu Meshiha preserved: Mercy and peace in love be multiplied unto you.

My beloved, while giving all diligence to write to you concerning our common salvation, it is needful for me to write to you, exhorting you (in particular) to do battle¹ for the faith which was once delivered to the saints. For certain men have obtained entrance, who from the beginning were proscribed in this condemnation; depraved men, who the grace of Aloha turn unto lasciviousness, and him who is the only Lord God, our Lord Jeshu Meshiha, deny. But I will to remind you, though all of you know, that Aloha, when once the people from Metareen he had redeemed, yet afterward² destroyed them who believed not. And the angels who kept not their primacy, but left their habitation, unto the judgment of the great day in chains unknown, under darkness, he hath kept. As Sadum and Omuro, and the cities which were around them, which in manner of them committed fornication, and went after other flesh, are lying under everlasting fire, condemned unto judgment. In this manner also (will perish) those who, in sleep imagining, defile the flesh, but contemn government, and blaspheme

¹ *D'aguno tebadun.*² Or, secondly.

majesty. Yet Mikael, chief of angels, when, with the accuser speaking, he contended on account of the body of Musha, dared not bring against him a reviling judgment, but said, The Lord rebuke thee. But these the things which they know not revile; but through those by which naturally as the beasts they are swayed, they are corrupted. Woe to them; for in the way of Koen they have gone, and after the error of Belām for gain they have burned, and in the rebellion of Kurach they have perished. These are they who, in their recreations contaminating, behave wantonly, feeding themselves without reverence; clouds without rain, roaming with the winds; trees whose fruit withereth, and which are unfruitful, twice dead, and uplited from their root; turbulent waves of the sea, which, by their foaming, manifest their shame; erring stars, unto whom the blackness of darkness that is eternal is reserved. But Hanuk also, who was the seventh from Adam, prophesied of these, saying,

Behold, the Lord cometh, with myriads of his saints,
To execute judgment upon all;
And to convict all the wicked for all their deeds
Which they have wickedly done;
And for all those obdurate words
Which ungodly sinners have spoken.

These are they who murmur and complain of every thing, while walking according to their own desires; their mouth speaking portentous things, and extolling persons for the sake of gain.

But you, my beloved, remember those words which before were spoken by the apostles of our Lord Jeshu Mcshiha, who told you that in the last times there would be those who scoff, who according to their own desires go after wickedness. These are they who separate;—animals, in whom the Spirit is not.

But you, my beloved, in your holy faith be edified

anew, praying in the Holy Spirit, ourselves in the love of Aloha to keep, while looking for the mercy of our Lord Jeshu Meshiha unto our eternal salvation. And some of them snatch from the fire. But when they repent, have compassion on them, with fear, hating even the tunic which by the flesh is contaminated.

But to him who is able to keep you without falling and without spot, and to establish you without blemish, Aloha our only Saviour by Jeshu Meshiha our Lord, before his majesty with joy, Be glory, and dominion, and honour, and grandeur, both now and in all ages. Amen.

Finished is the Epistle of Jihuda the apostle, the brother of Jakub and of Jose.

THE REVELATION.

חֲסֵד אֱלֹהִים וְרוּחַ
 הַקֹּדֶשׁ

IN THE

NAME OF THE FATHER, AND THE SON, AND THE
 SPIRIT OF HOLINESS, ONE TRUE ALOHA.

THE REVELATION

WHICH WAS MADE UNTO JUHANON THE EVANGELIST, FROM
 ALOHA, IN PATHAMON THE ISLAND, WHITHER HE HAD
 BEEN CAST BY NERO CÆSAR.

I.

THE Revelation of Jeshu Meshiha, which Aloha gave unto him, to show unto his servants the things which must be done speedily; and which he made known, sending by his angel unto his servant Juhanon, who attested the word of Aloha and the testimony of Jeshu Meshiha, and all which he beheld. Blessed is he who readeth, and they who hear the words of this prophecy, and keep those which are written therein; for the time hath approached.

Juhanon to the seven churches which are in Asia: grace to you and peace from him who is, and who was, and who cometh;¹ from the seven Spirits who are before his throne; and from Jeshu Meshiha who is the faithful Witness, the First-born of the dead, and Head of the kings of the earth, who hath loved us, and released² us from our sins by his blood, and hath made us a priestly king-

¹ *D'othē.*

² *Sharo, solvit.*

dom³ unto Aloha and his Father ; to whom be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds, and all eyes shall see him, and they also who transfixed⁴ him ; and for him shall mourn all the tribes of the earth. Yes, Amen !

I am Olaph and Thau, saith Aloha the Lord, who is, and who was, and who cometh, the Omnipotent.⁵

I, Juhanon your brother, and your fellow-sharer in the affliction, and in the patience, which are in Jeshu Meshiha, was in the island which is called Pathamon, for the word of Aloha and for the testimony of Jeshu Meshiha. I was in the Spirit on the Lord's day ;⁶ and I heard behind me a great voice as a trumpet, saying,

What thou seest, write in a book ; and send to the seven churches, at Ephesos, and at Smurna, and at Pergamos, and at Thiatira, and at Sardis, and at Philidaphia,⁷ and at Laodikia.

And I turned to see the voice that spake with me ; and being turned, I saw seven candlesticks of gold. And in the midst of the candlesticks (one) who was like the Son of man, clothed to the foot, and girded about his paps with a circlet of gold. But his head and hair were white as wool, white as snow ; and his eyes (were) as a flame of fire, and his feet were like refined brass,⁸ which flamed as in a furnace, and his voice as the voice of many waters. And he had in his right hand seven stars ; and from his mouth a sharp sword of two edges went forth ; and his countenance was as the sun shining in his strength. And when I saw him I fell at his

³ *Mal-kutho koh-noitho, regnum sacerdotale.*

⁴ *Dada-gruhi.*

⁵ Lit. *Achid kul*, The holder or upholder of all. So throughout.

⁶ *Yaumo moronoio.*

⁷ Thus spelt in the Syriac copies.

⁸ *Nechasho Lebanoioia.* The χαλκίς of the Greek text.

fect as dead. And he laid upon me his right hand, saying,

Fear not : I am the First and the Last ; and who liveth and who have been dead ; and, behold, I am alive for ever and ever. Amen ! And I have the keys of death and of Sheul. Write, then, what thou hast seen ; and those which are, and those which are to be after them. (This is) the mystery of the seven stars which thou sawest in my right hand, and of the seven candlesticks of gold : the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.

II.

To the angel of the church which is in Ephesos, write :

These saith the Holder of all,⁹ and of the seven stars in his right hand, who walketh in the midst of the seven candlesticks of gold. I know thy works, and thy labour, and thy patience, and (that) thou canst not bear evils ; and hast tried those who say they are apostles, and are not, and hast found them liars. And thou hast patience, and hast laboured on account of my name, and hast not fainted. But I have against thee, because thy first love thou hast forsaken.

Remember, therefore, from whence thou art fallen, and repent, and do the first works. But if not, I will come to thee quickly, and will remove thy candlestick from its place, if thou convert not. But this thou hast, that thou hatest the works of the Nikolitu, which also I (hate). He who hath ears, let him hear what the Spirit saith to the churches. To him who overcometh I will give to eat of the tree of life, which is in the paradise of my God.

⁹ *Achid kul.*

And to the angel of the church which is in Smurna, write :

These saith the First and the Last, who was dead, and liveth. I know thy works, and affliction, and poverty, but thou art rich ; and the blasphemy of them who say of themselves that they are Jihudoyee, and are not, but the synagoguo of Satana. Fear not any thing of those that thou art to suffer ; for, behold, it will be that the accuser will cast some of you into prison, so that you may be tried ; and you will have affliction ten days. Be faithful unto the death, and I will give thee the crown of life. He who hath ears, let him hear what saith the Spirit to the churches. He who overcometh shall not be injured by the second death.

And to the angel of the church which is in Pergamos, write :

These saith he who hath the sharp sword with two edges. I know thy works, and where thou dwellest, where (is) the throne of Satana ; and thou hast held my name, and not denied my faith in those days when my witness was exposed,¹ my faithful one, who was killed with you where dwelleth Satana.

But I have against thee a little,² because thou hast there those who hold the doctrine of Belâm, who taught Balok to cast a stumbling-block before the sons of Israel, to eat that which the sons of idols (eat), and to commit fornication. So hast thou who hold the doctrine of the Nikolitu : of it, in like (manner), repent ; and if not, I will come to thee quickly, and will war against them with the sword of my mouth. He who hath ears, let him hear what saith the Spirit to the churches. To him who

¹ Or, became a spectacle. But, instead of *ETHCHAZAITH*, *spec-taculum factus est*, the Polyglots read *ETHCHARITH AM* ; "Thou wast in conflict along with my witness, my faithful one."

² "A few things."—POLYGLOT.

overcometh will I give to eat of the manna which is hidden; and I will give to him the white stone,³ and upon the stone a new name written, which no man knoweth but he who receiveth.

And to the angel and church⁴ which is in Thiatiros, write :

These saith the Son of Aloha, who hath his eyes as the flame of fire, and his feet like refined brass. I know thy works, and thy love and faith and service; and also thy patience, and thy last works to be greater than the first. But I have against thee that thou permittest thy wife Izabel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat what the sons of idols⁵ (eat). And I gave her time when she might convert, and she willed not to repent of her fornication. Behold, I cast her into a bed, and those who have committed adultery with her into great affliction, if they repent not of their works. And her sons will I kill with death, and all the churches shall know that I am he who searcheth the reins and the hearts: and I will give to you every one according to your works. But to you I say, to those of the rest who are in Thiatiros, all them who have not this doctrine, the men who know not the depths⁶ of Satana, as they speak; I will not throw upon you another burden; but that which you have, hold, until I come. And he who conquereth, and he who keepeth until the end my works, I will give to him power⁷ over the peoples, and he shall rule them with a rod of iron, and as a vessel of the potter shall they be destroyed, as also I have received from my Father; and I will give to him the morning star.

³ *Chushbono, rationale.* Query, a breastplate?

⁴ So SCHAFF'S text, but not WALTON'S.

⁵ WALTON, "To eat the sacrifices of idols."

⁶ *Amikthä.*

⁷ *Shultona.*

He who hath ears, let him hear what the Spirit saith to the churches.

III.

AND to the angel who is in Sardis write :

These saith he who hath the seven Spirits of Aloha, and the seven stars : I know thy works, that a name thou hast that thou livest, and thou art dead. Awake, and keep those things which remain, which are about to die ; for I have not found thy works complete before my God. Remember then how thou hast received, and hearken, and keep, and repent. And if then thou wilt not awake, I will come against thee as the thief, and thou shalt not know in what hour I come against thee.

But thou hast a few names in Sardis who have not defiled their vestments ; and they shall walk with me in white, because they are worthy. He who overcometh shall be clothed in white vestments, and I will not blot their ⁸ name from the book of life ; and I will confess their name before my Father, and before his angels. He who hath ears, let him hear what the Spirit saith to the churches.

And to the angel of the church which is in Philadelphia write :

These saith the Holy, the True, who hath the key of David ; who openeth and no man shutteth,⁹ and who shutteth⁹ and no man openeth.

I know thy works ; and, behold, I have given before thee an open door, which no man can shut ; because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will give [to those] of the synagogue of Satana, who say that they are Jihudoyec, and are not, but lie ; behold, I will make them

⁸ *Shemo dilhun.*

⁹ *Lit. holdeth.*

to come and worship before thy feet, and they shall know that I have loved thee. Because thou hast kept the word of my patience, I will keep thee from the hour of temptation, which is to come upon all the habitable world, to try them who dwell upon the earth.

I come quickly. Hold that which thou hast, that no man take thy crown. Him who overcometh I will make a column in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and of Urishlem the new, which descendeth from heaven from my God, and my new name. He who hath ears, let him hear what the Spirit saith to the churches.

And to the angel of the church which is in Ladikia write :

These saith the Amen, the Witness, the faithful, the true, the Head of the creation of Aloha.

I know thy works, that thou art neither hot nor cold. Would that thou wast cold or hot! So, because thou art lukewarm, and neither hot nor cold, I will vomit thee from my mouth. Because thou sayest, I am rich, and have become opulent, and of nothing have need; and knowest not that thou art infirm, and miserable, and needy, and blind, and naked; I counsel thee to buy of me gold, proved by fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness be not seen; and lave with collyrium thine eyes, that thou mayest see. All those whom I love, I reprove and chasten: be zealous therefore, and repent.

Behold, I stand at the door and knock: if any man hear my voice, and will open the door, I will enter unto him, and will sup with him, and he with me. And to him who overcometh I will give to sit with me upon my throne, as also I have overcome, and have sat with my Father in his throne.

He who hath ears, let him hear what the Spirit saith to the churches.

IV.

AFTER these I saw, and, behold, a door (was) open in heaven. And the first voice that I had heard as a trumpet talking with me, said,

Come up hither, and I will make thee see the (things) which must be after these.

At once I was in the spirit : and, behold, a throne¹ placed in heaven, and upon the throne (One) sat. And he who sat was like to the appearance of the stone of jaspion, and of sardion ; and the bow of the clouds was around the throne, in resemblance to the appearance of zmrada. Around the throne² were seats³ twenty and four ; and upon those seats twenty and four presbyters⁴ sitting, who were robed in white vestments, and upon their heads wore coronets⁵ of gold. And from the throne went forth lightnings and the voice of thunders. And there were seven lamps of fire which burned before His throne, which are the seven Spirits of Aloha. And before the throne was a sea of brightness⁶ like chrystalos ; and in the midst of the throne, and around it, and before the throne, four living-ones,⁷ who were full of eyes before and behind. And the first living-one was like the lion, and the second living-one was like the calf, and the third living-one had a face as a man, and the fourth living-one was like the eagle which flieth. And these four living-ones, each of them, had six wings round about ; and within were full of eyes ; and they rest not day and night from saying,

¹ *Kursio*, a seat of state.

² *Thronos*.

³ *Kursothes*.

⁴ *Kashishes*.

⁵ *Kaliles*.

⁶ *Zagugitha*, Heb. *Zeoluchith* ; root, *sakak*, to shine, be transparent.

⁷ *Chaiwothes*, " animated beings ; " from *chai*, " to live."

Holy, holy, holy,
Lord God Almighty,

Who wast, and art, and art to come.

And when those living-ones give glory and honour and thanks⁶ unto Him who sitteth upon the throne, to Him who liveth for ever and ever, the four and twenty presbyters fell before Him who sitteth upon the throne, and worshipped Him who liveth for ever and ever, and cast their crowns before the throne, saying,

Worthy art thou, O Lord,
And our God the Holy One,
To receive glory and honour and power ;
For thou hast created all,
And by thy hand they are,
And through thy will they were and are created.

V.

AND I saw in the right hand of him who sat on the throne a writing which was written within and on the back, and sealed⁹ with seven seals.¹ And I saw a mighty angel who proclaimed with a great voice :

Who is worthy to open the book, and to loose the seals thereof? And no one was able, in heaven above, nor upon earth, nor under the earth, to open the book, or to inspect it.

And I wept much, because no one could be found who was worthy to open the book, or to inspect it. And one of the presbyters said to me, Weep not ; behold, the Lion of the tribe of Jihuda, who is the root of David, hath prevailed. He will open the book and the seven seals² thereof.

And I saw, in the midst of the presbyters, a Lamb

⁶ More strictly, (*kubol-taibutho*,) acceptance of thanks, that is, as by the divine hand.

⁹ *Tabi*.

¹ *Tabee*.

² *Chetomes*.

standing, as slain, who had seven horns and seven eyes, which are the seven Spirits of Aloha, which are sent forth to all the earth. And he came and took the book from the right hand of him who sat upon the throne. And when he had taken the book, the four living-ones and the twenty and four presbyters fell down before the Lamb, having each of them an harp, and vials of gold full of perfumes, which are the prayers of the saints. And they hymned a new hymn, saying,

Thou art worthy to take the book,
And to open the seals thereof;
Because thou wast slain,
And hast redeemed us to Aloha by thy blood,
From every tribe and tongue and people and nation.
And thou hast made them³ to our God kings and
priests,
And reigning upon the earth.

And I saw and heard as the voice of many angels around the throne, and the living-ones, and the presbyters, and the number of them was ten thousand times ten thousand, and thousands of thousands, which said with a great voice,

Worthy is the Lamb that was slain,
To receive power, and riches, and wisdom, and
strength,
And honour, and glory, and blessing,
And every creature which is in heaven, and on
earth,
And under the earth, and in the sea,
And all them which are therein.

And I heard him who sat upon the throne saying :

To the Lamb let there be given blessing, and honour, and glory, and praise, and dominion, for ever and ever.

And the four living-ones said,

Amen !

And the presbyters fell, and worshipped.

VI.

AND I saw, when the Lamb had opened one of the SEVEN SEALS. And I heard one of the four living-ones speaking as the voice of thunder,

Come, and see !

And I looked : and there was a white horse ; and he who sat upon him had a bow, and there was given to him a crown ; and he went forth conquering, so that he might conquer.

And when he had opened the SECOND SEAL, I heard the second living-one, who said,

Come !

And there went out another horse (which was) red ; and to him who sat upon him was given to take peace from the earth, and thus that one another they should kill ; and there was given to him a great sword.

And when he had opened the THIRD SEAL, I heard the third living-one, saying,

Come, and see !

And I saw, and, behold, a black horse, and he who sat upon him had a balance in his hand. And I heard a voice from the midst of the four living-ones, saying,

A choenix of wheat for a dinar ;

And three choenices of barley for a dinar ;

And the oil and the wine hurt not.

And when he had opened the FOURTH SEAL, I heard the fourth living-one, saying,

Come, and see !

And I saw a green horse,⁴ and he who sat upon him

⁴ *Susio Uroko.*

had the name of Death, and Shiul followed after him. And there was given to him power over the fourth of the earth, to kill with the sword, and with famine, and with death, and with the toothed beast of the earth.

And when he had opened the FIFTH SEAL, I saw under the altar the souls of them who had been killed for the word of Aloha, and for the testimony of the Lamb, which had been theirs. And they cried with a great voice, saying,

Until when, O Lord, holy (and) true,

Dost thou not judge and avenge our blood

On those who dwell upon the earth?

And there was given to each of them the white robe; and it was told them, that they should rest yet a little time, until should be completed their fellow-servants, their brethren who would be killed as also they.

And I saw when he opened the SIXTH SEAL, there was a great movement; and the sun became black as sackcloth of hair, and all the moon became as blood; and the stars of heaven fell to the earth, as the fig-tree casteth her figs, when from a great wind she is shaken. And the heavens were Sundered⁵ as a book that is rolled, and all the mountains and islands from their places were moved; and the kings of the earth and great ones, and the chiefs of thousands, and the rich and the mighty ones, and every servant, and every freeman, hid them in the caverns, and in the rocks of the mountains, saying to the mountains and to the rocks, Fall upon us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb. For the great day of their wrath has come, and who is able to stand?

⁵ *Ethphareshu.*

VII.

AND after these, I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the winds should not blow upon the earth, nor upon the sea, nor upon the trees. And I saw another angel, and he ascended from the rising of the sun; who had the seal of Aloha the Living. And he cried with a great voice to the four angels to whom it had been given to hurt the earth and the sea, saying,

Hurt not the earth, nor the sea, neither the trees, until we have sealed the servants of our God upon their foreheads. And I heard the number of them who were sealed, an hundred and forty and four thousands, sealed of every tribe of Israel: of the tribe of Jihuda, twelve thousand were sealed; of the tribe of Rubill, twelve thousand; of the tribe of Gad, twelve thousand; of the tribe of Ashir, twelve thousand; of the tribe of Naph-toli, twelve thousand; of the tribe of Manasha, twelve thousand; of the tribe of Shemun, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Isokar, twelve thousand; of the tribe of Zabolon, twelve thousand; of the tribe of Jauseph, twelve thousand; of the tribe of Benjamin, twelve thousand [were sealed.]

After these I saw, and, behold, a great assembly, which to number no man was able, from all people and nations and tribes and tongues, were standing before the throne and before the Lamb, arrayed in white robes, and with palms in their hands; and, crying with a great voice, said,
Salvation to our God!

To him who sitteth on the throne,
And to the Lamb!

And all the angels stood around the throne, and the presbyters, and the four living-ones; and they fell before his throne upon their faces, and worshipped Aloha, saying,

Amen. Blessing, and glory, and wisdom, and thanksgiving,

And honour, and might, and power,

To our God, for ever and ever. Amen.

And one of the presbyters answered and said to me :—

These, who are arrayed in white robes, who are they? and from whence do they come?

And I said to him, My lord, thou knowest.

And he said to me, These are they who have come from great affliction, and have washed their robes, and made them white in the blood of the Lamb. On account of this, they are before the throne of Aloha, and minister to him day and night in his temple. And he who sitteth upon the throne will protect them.⁶ They will not hunger or thirst again, nor will the sun come down upon them, nor any heat; for it is the Lamb who is in the midst of the throne who will feed them, and will lead them unto fountains of living waters, and Aloha will wipe away every tear from their eyes.

VIII.

AND when he had opened the SEVENTH SEAL, silence was in heaven, as the dividing of an hour. And I saw the seven angels who stood before Aloha, and there were given to them SEVEN TRUMPETS.

And another angel came, and stood at the altar, and he had a censer of gold, and many perfumes were given to him, which he should give with the prayers of all saints upon the altar of gold that is before the throne; and the cloud⁷ of the perfumes of the prayers of the saints, ascended from the hand of the angel before Aloha.

And the angel took the censer, and filled it from the fire of the altar, and cast forth upon the earth.

⁶ *Nageen alihun*, "shadow over them."

⁷ *Atara*.

And there were thunders, and lightnings, and voices, and movement.

And the seven angels which had the seven trumpets prepared them to sound.

And the First sounded.

And there was hail, and fire mingled with the waters, and they were cast upon the earth; and the third of the earth burned, and the third of the trees burned, and every green herb burned.

And the Second angel sounded.

And as a great mountain burning with fire was cast into the sea; and the third of the sea also became blood. And the third of all creatures which were in the sea, which had lives, died, and the third of the ships were destroyed.

And the Third angel sounded.

And there fell from heaven a star burning as a lamp, and it fell upon the third of the rivers, and upon fountains of waters. And the name of the star is called Aphsinthos; and the third of the waters became bitterness, and many men died from the waters because they were bitter.

And the Fourth angel sounded.

And the third of the sun was absorbed,⁸ and the third of the moon, and the third of the stars, as that the third of them should be darkened; and they were darkened, and the day shone not a third of it, and the night, in like manner.

And I beheld, and heard an eagle,⁹ flying in the midst, having a tail of blood,¹ saying with a great voice, Woe,

⁸  ⁷

⁸ An eagle. This is considered a good reading, and has been given by Griesbach in his Greek text.

¹ Here the Syrian translator was at fault. His Greek copy, without separating the words, read *ἐν μέσσοις τῶν οὐρανῶν*, "in the midst of heaven;" which he appears to have decomposed thus: *ἐν μέσσοις* ("the

woe, to those who dwell upon earth, from the voice of the rest of the trumpets of the three angels which are about to sound !

IX.

AND the Fifth angel sounded.

And I saw a star which fell from heaven unto the earth, and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss,² and smoke ascended from the pit, as the smoke of a burning furnace; and the sun was darkened, and the air, from the smoke of the pit. And from the smoke came forth locusts upon the earth. And there was given to them power such as scorpions have upon the earth. And it was told them, that they should not hurt the herbage of the earth, nor any green (thing), nor any tree, but only those men who had not the seal of Aloha upon their foreheads. And it was given them, that they should not kill them, but torture them five months. And their torture was as the torture of a scorpion when he striketh a man.

And in those days men shall seek death, and shall not find; and shall desire to die, and death will flee from them.

And the likeness of those locusts (was this): they resemble the appearance³ of horses prepared for battle. And upon their heads (was) a crown of the likeness of gold; and their faces (were) as the faces of men. And they had hair as the hair of women, and their teeth were as of lions; and they had breast-plates as breast-plates of iron, and the sound of their wings was as the sound of the chariots of many horses running to battle. And they had tails like those of scorpions, and stings; and in their

midst") *εὐρα* ("a tail") *αἷμα* ("blood,") so as to produce the singular expression given above.

² *Biro dathumo.*

³ Or, they are like as the likeness of.

tails they have power to hurt men five months. And they had a king over them, the angel of the abyss, and his name in Hebrew is Abaddon; but in Javanish his name is Apolon.

One woe hath gone. Behold, two woes yet come after it. And the Sixth angel sounded.

And I heard one voice from the horns of the altar of gold which was before Aloha, saying to the sixth angel who had the trumpet, Release the four angels which are bound in the great river Phraat. And the four angels were released, they who were prepared for an hour, and for a day, and for a month, and for a year, to kill the third (part) of men. And the number of the host of the horsemen was two myriads of myriads. I heard the number of them. And as I beheld those horses in the vision, and those who sat upon them, (I saw that) they had breast-plates of fire, and jacinth, and sulphur; and the heads of the horses were as the heads of lions, and from their mouths went out fire, and smoke, and sulphur. And by these three plagues were the third of men killed; from the fire, and from the smoke, and from the sulphur which went out of their mouths. For the power of the horses is in their mouth and in their tails: for their tails were like serpents which had heads, and with them they wound. And the rest of men who were not killed by those plagues, did not repent of the works of their hands, that they should not worship demons and idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear; nor repented they of their murders, nor of their sorceries, nor of their fornications, nor of their robberies.

X.

AND I saw another mighty angel descending from heaven, clothed (with a) cloud, and the bow of the cloud

(was) upon his head ; and his countenance was as the sun, and his feet as columns of fire. And he had in his hand an open book ; and he set his right foot upon the sea, but the left upon the land, and cried with a great voice, as the roar of a lion. And when he had cried, seven thunders spoke their voices. And when those seven thunders had spoken, I was about to write. And I heard a voice from heaven, which said, Seal those (things) which the seven thunders have spoken, and write them not.

And the angel whom I saw standing upon the sea and upon the land, lifted his right hand to heaven, and swore by Him who liveth for ever and ever, who created heaven and those who are in it, and the earth and those that are in it, and the sea and those that are in it, That time no more shall be ; but (that) in the days of the voice of the seventh angel, when he is about to sound,⁴ the mystery of Aloha shall be completed, as he hath declared to his servants the prophets.

And the voice which I heard from heaven spake with me again, and said, Go, take the book which is open in the hand of the angel who standeth upon the sea and upon the land. And I went to the angel, and said to him, Give me the book. And he said to me, Take, and eat it ; and it will embitter thee thy belly, but in thy mouth it will be sweet as honey. And I took the book from the hand of the angel, and ate it. And it was in my mouth as sweet as honey ; and when I had eaten it my belly was made bitter. And he said to me, It behoves thee yet to prophesy concerning many nations, and concerning peoples and princes and kings.

⁴ אֲנִי הָיִיתִי לִפְנֵי הַיְיָ וְהָיָה כִּי יִשְׁמַע הַיְיָ אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הַיְיָ אֶת הַקּוֹל

XI.

AND there was given to me a reed, like a staff; and the angel stood, saying, Arise, measure the temple of Aloha, and the altar, and them who worship therein; and the court which is without the temple cast out,⁵ and do not measure it, because it is given to the Gentiles, and the holy city shall be trodden down, MONTHS FORTY AND TWO. And I will give my two witnesses, and they shall prophesy, DAYS A THOUSAND AND TWO HUNDRED AND SIXTY, clothed in sackcloth. These are the two olive (trees) and two candlesticks which before the Lord of the earth do stand. And if a man willeth to wound them, fire cometh forth from their mouth, and devoureth their adversaries. And if a man willeth to wound (them), thus must he be killed. These have power to shut heaven, that rain it may not rain in those days;⁶ and power have they over the waters, to turn them into blood, and to smite the earth with every plague as many times as they will. And when they shall have completed their testimony, the beast of prey, which ascended from the abyss, will make war against them, and overcome them, [and kill them,⁷] and their dead bodies (will be) upon the wide street of the great city, which is called, spiritually, Sedum, and Metsreen, where also our Lord hath been crucified. And of the peoples and tribes and nations and tongues, seeing their dead bodies days three and a half, will not suffer them to be laid in the tomb. And they who dwell upon earth will rejoice over them and be gratified, and will send gifts to one another, because these two prophets tormented them who dwell upon earth.

And after those three days and a half, the spirit of life from Aloha entered into them, and they arose upon their

⁵ *Aphék men lebar.*

⁶ "Days of prophecy."—POLYGLOTA.

⁷ *Ibid.*

feet. And great fear fell upon them who saw them. And they heard^s a great voice from heaven, saying to them, Ascend hither. And they ascended to heaven in a cloud, and their adversaries beheld them. And in that hour there was a great movement; and one of ten of the city fell; and there were killed in the movement the names of men seven thousand. And they who were left were made afraid, and gave glory to Aloha.

That second woe hath passed. Behold, the third woe cometh quickly.

And the Seventh angel sounded. And there were voices and thunders, saying,

The kingdom of the world
Is of our Lord, and of his Meshiha;
And he will reign for ever and ever!

And the twenty and four presbyters who were before the throne of Aloha, who were sitting upon their thrones, fell upon their faces and worshipped, saying,

We give thanks to thee,
Lord God omnipotent,
Who art, and who wast;
Because thou hast taken thy great power,
And hast reigned.

And the nations were angry;
But thy wrath is come,
And the time of the dead,
That they should be avenged;
And to give reward to thy servants,
To the prophets, and to the saints,
And to them who fear thy Name,
To the small and to the great;

And to destroy them who have destroyed the earth.
And the temple of Aloha was opened in heaven; and

there was seen the ark of his covenant in his temple. And there were lightnings, and thunderings, and voices, and movement, and great hail.

XII.

AND a great sign was seen in heaven ; a woman clothed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars. And having in her womb, she cried, and was in travail, and was pained to give birth.

And I saw another sign in heaven ; and behold a great dragon of fire, which had seven heads and ten horns, and upon his heads seven diadems.⁹ And his tail drew the third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman when she was about to give birth, that when she had given birth he might devour her son. And she gave birth to a male child, who is to rule all nations with a rod of iron ; and her son was rapt unto Aloha and unto his throne. And the woman fled into the desert, where she had a place prepared of Aloha, that there they might nourish her, DAYS A THOUSAND AND TWO HUNDRED AND SIXTY.

And there was war in heaven. And Mikoel and his angels [came¹] to fight with the dragon ; and the dragon and his angels warred. And they could not prevail, and their place was found no more in heaven. And the great dragon was cast down, the old serpent, who is called the Deceiver, and the Adversary, which seduceth the whole habitable world. And he was cast upon the earth, and his angels with him were cast. And I heard a great voice in heaven saying,

Now is there salvation and strength,
And the kingdom of our God,

مَحْدَا لَهْ

¹ Polyglot.

And the power of his Meshiha ;
 Because the accuser of our brethren is cast down,
 Who accused them before Aloha day and night.
 And they overcame him by the blood of the Lamb,
 And by the word of his testimony.
 But they loved not their lives unto death.
 Wherefore let the heavens be glad,
 And those who dwell in them.
 Woe to the earth and to the sea !
 Because the deceiver hath gone down to you,
 Having great indignation,
 Knowing that little time is to him.

And when the dragon² saw that he was cast down upon the earth, he pursued the woman which gave birth to the son. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she was to be nourished A TIME, AND TIMES, AND THE DIVIDING OF A TIME, from the face of the serpent.³ And the serpent cast forth from his mouth after the woman waters like a river, as that she might be carried off by the river which he would make. And the earth succoured the woman, and the earth opened her mouth, and swallowed the river which the dragon had cast forth from his mouth. And the dragon raged against the woman, and went to make war with those of the rest of her seed which kept the commandments of Aloha, and had the testimony of Jeshu. And he stood upon the sand of the sea.

XIII.

AND I saw that a beast of prey⁴ ascended from the sea, having ten horns and seven heads, and upon his

² ܠܕܝܢܐ

³ ܡܝܡܝܢܐ

⁴ Literally, (*chavith sheno*), a beast of the tooth, i. e., a carnivorous animal. The same expression occurs throughout.

horns seven diadems ; and upon his heads names of blasphemy. And the beast of prey which I saw was like a leopard, and his feet were as (those) of a bear, and his mouth as the mouth of a lion, and the dragon gave to him his power, and his throne, and great authority. And one of his heads was wounded as to death. And his stroke of death was healed ; and all the earth wondered after the beast of prey. And they worshipped the dragon because he had given authority to the beast of prey, [saying, Who is like the beast of prey,⁵] and who is able to make war with him ? And there was given him a mouth speaking great sayings and blasphemies, and authority was given him to act, MONTHS, FORTY AND TWO.

And he opened his mouth to blaspheme against Aloha, blaspheming his name, and his tabernacle, and those who dwell in heaven. And there was given to him authority over every tribe, and people, and tongue, and nation ; and there was given to him to make war with the saints, to overcome them. And all those who inhabit on the earth will worship him, they whose name is not written in the book of life of the Lamb from the foundation of the world.

If a man have ears, let him hear. If any man into captivity leadeth, into captivity he shall go. If any man kill with the sword, it behoveth him by the sword to be killed. This is the patience and the faith of the saints.

And I saw another beast of prey ascending from the earth ; and he had two horns like those of the lamb, and he spake as the dragon. And all the authority of the first beast of prey he exercised before him ; and he made the earth and those who inhabit therein to worship the first beast of prey, whose wound of death was healed. And he wrought great signs, as that also he would make

⁵ Polyglots.

fire to come down from heaven upon earth before men. And he will seduce those who dwell upon earth to the making an image of the beast of prey who had the wound of the sword and lived. And it was given to him to give spirit to the image of the beast of prey, [that the image also of the beast of prey should speak,⁶] and to cause that all those whosoever who worshipped not the image of the beast of prey should be killed. And he caused all, small and great, and rich and poor, and sons of freedom and slaves, to have given to them a signature upon their right hands, or upon their foreheads; as that no man might be able to buy or sell, unless he had the signature of the name of the beast of prey, or the number of his name. Here is wisdom. Let him who hath mind, calculate the number of the beast of prey; for the number is of man; and his number is Six hundred and sixty and six.

XIV.

AND I saw, and, behold, the Lamb stood upon the mountain of Sion, and with him the number, an hundred and forty and four thousand, who had his name, and the name of his Father, written upon their foreheads.

And I heard a voice from heaven, as the sound of many waters, and as the sound of great thunder; and the voice which I heard was as harpers striking on their harps. And they hymned a new hymn before the throne, and before the four living-ones, and the presbyters. And no man was able to learn the hymn, but the hundred and forty and four thousand [who were redeemed from the earth⁷]. These are they who with women have not been defiled, for they are virgins. These are they who follow the Lamb wherever he goeth. These by Jeshu were redeemed from men, first-fruits unto Aloha and to

⁶ Polyglota.

⁷ *Ibid.*

the Lamb. And in their mouth falsehood was not found, for they are without spot.

And I saw another angel flying through heaven, who with blood⁸ had the everlasting gospel to preach to them who dwell on the earth, and unto every nation and tribe, and tongue and people ; saying with a great voice,

Serve Aloha, and give him glory :

For the hour of his judgment cometh :

And worship him who made heaven and earth,

And the sea, and the fountains of waters.

And another angel, a second, followed him, saying,

Fallen, fallen is Babel the Great,

Which of the wine of the rage of her fornication

Hath made all nations to drink.

And another angel, a third, followed them, saying with a great voice,

If any man worship the beast of prey and his image,

And receive his mark on his brow, or in his hand,

He also shall drink of the wine of the wrath of Aloha,

Which is mingled without sparing⁹

In the cup of his anger.

And he shall be tormented in fire and sulphur,

Before his holy angels and before the throne :

And the smoke of their torment

For ever and ever will ascend.

And they have no rest day and night

Who worship the beast of prey and his image.

Here is the patience of the saints,

Who keep the commandments of Aloha,

And the faith of Jeshu.

⁸ So SCHAFF, DE DIEU, and GUTHRIE's texts: but the Polyglots have not "with blood," a reading which admits of the same explanation as that given page 469.

⁹ *Vide* SCHLEUSNER, sub ἀπαρία, (No. 2,) which is the word here incorporated into the Syrian text.

And I heard a voice from heaven, saying, Write,
Blessed are the dead
Who in Aloha die from now.
Yes, saith the Spirit,
That they may rest from their labours,
For their works follow with them.

And I looked, and behold a white cloud, and upon the cloud sat (one) like the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a great voice to him who sat upon the cloud. And he thrust his sickle over the earth, and the earth was reaped.

And another angel came out of the temple which is in heaven, having also a sharp sickle. And another angel came forth from the altar who had authority over the fire, and he cried with a great cry to him who had the sharp sickle, saying, Send forth thy sharp sickle, and reap the clusters of the vintage of the earth; for the grapes of the earth are ripe. And the angel thrust forth his sickle unto the earth, and reaped the vintage of the earth, and he cast into the winepress of the wrath of Aloha the Great. And the winepress was trodden [without the city, and blood flowed from the winepress¹] unto the bridles of the horses, a thousand and six hundred stadia.

XV.

AND I saw another sign in heaven, great and wondrous, seven angels having the seven last plagues; for in them is completed the wrath of Aloha. And I saw as a sea of brightness commingled with fire; and them who had won-the-victory from the beast of prey, and from his image, and from the number of his name, standing on

¹ Polyglot.

the sea of brightness, having the harps of Aloha. And they sang the song of Musha the servant of Aloha, and the song of the Lamb, saying,

Great and wondrous are thy works,
Lord God Omnipotent ;
Just and true are thy ways,
King of ages !
Who shall not fear thee, Lord,
And glorify thy name ?
For thou only art [good²] and holy and just ;
Therefore all nations shall come
And worship before thee ;
Because thy judgments are revealed.

After these I saw, and the temple of the tabernacle of testimony which is in heaven was opened. And the seven angels came forth, having the seven plagues, from the temple, clothed in linen pure, resplendent, and girded at their breasts with zones of gold. And one of the four living-ones gave to the seven angels SEVEN VIALS of gold, which were full of the wrath of Aloha, who liveth for ever and ever. And the temple was filled with smoke from the glory of Aloha, and from his power. And no man was able to enter the temple, until should be completed the seven plagues of the seven angels.

XVI.

AND I heard a great voice [from the temple²] saying to the seven angels, Go, and pour forth the seven vials of the wrath of Aloha upon the earth.

And the first went, and poured his vial upon the earth : and there became an ulcer, evil and painful, upon the men who had the mark of the beast of prey, and who worshipped the image of him.

² Polyglot.

And the second angel poured his vial upon the sea ; and it became blood as of the dead, and every living soul died which was in the sea.

And the third angel poured his vial upon the rivers, and upon the fountains of waters, and they became blood.

And I heard the angel of the waters saying,

Righteous art Thou, who art,

And who wast, and just ;

Because thou hast judged these.

For the blood of saints and of prophets have they shed,

And blood to them hast thou given to drink,

For they are worthy.

And I heard from the altar [voices] saying,

Yes, Lord God Almighty !

True and just is thy judgment.

And the fourth poured out his vial upon the sun, and it was given to him to scorch men with fire ; and men were scorched with great heat ; and men blasphemed the name of Aloha who hath power over these plagues ; and they repented not to give him glory.

And the fifth poured his vial upon the throne of the beast of prey ; and his kingdom became darkness, and they gnawed their tongues from pain ; and they blasphemed the God of heaven from their pains, and from their ulcers, and repented not of their works.

And the sixth poured his vial upon the great river Phrat, and his waters were dried, that might be prepared the way of the kings who (are) from the rising of the sun.

And I saw from the mouth of the dragon, and from the mouth of the beast of prey, and from the mouth of the false prophet, three unclean spirits like frogs. For they are spirits of demons, working signs ; they go to

the kings of the whole inhabited world, to gather them to the battle of the great day of Aloha the Omnipotent.

And BEHOLD, I COME, as the thief. Blessed is he who watcheth, and keepeth his garments, lest naked he walk, and they see his shame.

And they gathered them to a place which is called in Hebrew Armagedon.

And the seventh poured his vial upon the air; and a great voice went forth from the temple, from the throne, saying,

IT IS DONE.

And there were lightnings and thunders and voices, and a great movement, such as was not since men were upon earth, as this movement so great. And the great city became three parts, and the city of the nations fell; and Babel the great was remembered before Aloha, to give to her the cup of the wine of the fury of his wrath. And every island fled, and the mountains were not found. And great hail, as of a talent (in weight), was from heaven upon men; and men blasphemed Aloha from the plague of hail, because the plague thereof was exceeding great.

XVII.

AND one of the seven angels who had the seven vials came and spake with me, saying, Come; I will show thee the judgment of the great harlot, which sitteth upon many waters: with whom the kings of the earth have committed fornication, and they who dwell in the earth have been made drunk by the wine of her fornication. And he led me into the desert, in the spirit; and I saw a woman sitting on a beast of prey which was red,³ full of names of blasphemy, (and) having seven heads and

³ *Sumoga.*

ten horns. And the woman was arrayed in purple and scarlet,⁴ and golden with gold⁵ and precious stones and pearls; having a cup of gold in her hand, full of pollutions and uncleanness of her fornications [by which she hath polluted] the earth. And upon her forehead the name was written,—Mystery: Babel the Great, the Mother of Harlots and of the Abominations of the Earth. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jeshu; and I wondered, when I saw, with great wonder.

And the angel said to me, Why wonderest thou? I will tell thee the mystery of the woman, and of the beast of prey which beareth her, which hath the seven heads and the ten horns. The beast of prey which thou seest, was, and is not; and will ascend from the abyss, and go into perdition: and they who dwell on the earth will admire,—they whose name is not written in the book of life from the foundations of the world,—while they see the beast of prey, who was, and is not, and draweth nigh.

Here is the mind of him who hath wisdom:

The seven heads are seven hills where the woman sitteth upon them. And the kings are seven; five have fallen, one is, the other not yet hath come: and when he hath come, a little while it behoveth him to abide. And the beast of prey which was and is not, this is an Eighth, and is of the Seven, and is unto perdition. And the ten horns which thou sawest are ten kings, the men who kingdom not yet have received; but authority as kings one hour receive with the beast of prey. They have one will, and their power and their authority unto the beast of prey they will give. They with the Lamb will make war, and the Lamb will overcome them; for

⁴ *Zachurith.*

⁵ *Madhubo b'dhabo.*

he is the Lord of lords, and the King of kings, and they who are with him (are) the called and the chosen and the faithful.

And he said to me, The waters which thou sawest where the harlot is sitting, are peoples, and assemblages, and tongues. And the ten horns which thou sawest, and the beast of prey, will hate the harlot, and make her desolate and naked; and her flesh they will eat, and herself burn with fire. For Aloha hath ingiven it to their hands that they might do his will, and perform one will to give their kingdom to the wild beast, until shall be fulfilled the words of Aloha. And the woman which thou sawest is the great city which hath kingdom over the kings of the earth.

XVIII.

AFTER these I saw another angel descending from heaven, having great power; and the earth brightened with his glory. And he cried with a mighty voice, saying,

Fallen, fallen hath Babel the Great, and hath become a den of demons, and the keep of every unclean spirit, and the keep of every unclean and abominable bird, and the keep of every unclean and abominable beast of prey. For that of the wine of her rage have all nations drunk; and the kings of the earth have with her committed fornication, and the merchants of the earth from the power of her luxuriance have become rich.

And I heard another voice from heaven, saying :

COME OUT OF HER, MY PEOPLE, that you be not partakers of her sins, and lest of her plagues you receive. For her sins have reached ⁶ unto heaven, and Aloha hath remembered her iniquity. Deal with her as she hath

⁶ Lit. adhered.

dealt with you, and double to her according to her works. In the cup which she mingled mingle to her double. How much she hath pleased herself to be wanton, all this give her suffering and sorrow. For she said in her heart, I sit the queen, and am not a widow, and sorrow I see not. Therefore in one day will come these her plagues, death and sorrow and hunger ; and in fire she will burn, for mighty is the Lord God who judgeth her.

And the kings of the earth who with her have committed fornication, and have been wanton, shall weep and lament and wail over her, when they see the smoke of her burning ; standing from far, for fear of her torment, saying, Woe, woe, that great city Babel, that mighty city ! For in one hour hath come thy judgment. And the merchants of the earth shall be sorrowful over her, because no man buyeth of their burden. No more (shall there be in thee) the burden of gold, and of silver, and of precious stones, and of pearls ; and of fine linen, and of purple, and of silk and scarlet ; and of every aromatic wood, and every vessel of elephant's-tooth, and every vessel of wood of great price, and of brass and of iron and of marble ; and cinnamon and omomun⁷ and perfumes, and ointment and frankincense and wine and oil, and fine meal, and wheat, and cattle, and slaves, and horses and chariots, and bodies and souls of men. And the fruit of the desire of thy soul hath gone from thee, and all those things which are delicious and brilliant have perished from thee, and the merchants of these things will find them no more. They who were made rich by her from afar will stand for fear of her torment, and wail and be sorrowful, saying, Woe, woe, that great city, which was arrayed in fine linen and purple and scarlet, and golded with gold, and (adorned) with precious stones and

⁷ Spikenard. Gr. text, *καὶ ἐμύμον*, which the Syr. retains untranslated.

pearls; for in one hour hath been destroyed wealth like this. And every captain and every pilot who navigateth to the place, and the mariners, and all who serve on the sea, stood from afar, and cried, while beholding the smoke of her burning, saying, What is like to this great city! And they cast dust upon their heads, and cried, weeping and lamenting, and saying, Woe, woe, that great city, in which were made rich all they who have ships in the sea, from the preciousness of her! For in one hour she becometh desolate!

Rejoice over her, heaven, and the angels and apostles and prophets, because Aloha hath judged your judgment upon her.

And an angel took a stone, as a great millstone, and cast it into the sea, saying, Thus with force is cast down Babel the great city, and to be found no more. And the voice of harpers, and of musicians, and of singers, and of trumpeters, shall be heard in thee no more. And no artificer, nor art, shall more be found in thee. And the light of a lamp shall be seen in thee no more. And the voice of the bridegroom and of the bride shall be heard in thee no more. For thy merchants were the great ones of the earth; for by thy sorcery were all nations seduced.

And in her was found the blood of prophets and of saints, and of all those who had been killed upon the earth.

XIX.

AFTER these I heard a great voice of a multitudinous host in heaven, saying,

Halleluia!

Salvation, and power, and glory, and honour,

Be unto our God. .

For true and righteous are his judgments;

Because he hath judged the great harlot
Who corrupted the earth with her fornication,
And hath avenged the blood of his servants at her
hand.

And the second time they said, Halleluia ! And her smoke
went up for ever and ever. And the four-and-twenty
presbyters fell, and the four living-ones, and worshipped
Aloha who sitteth upon the throne, saying,

Amen, Halleluia !

And a voice came forth from the throne, saying,

Praise our God, all his servants,

And they who fear him, small and great.

And I heard as the voice of a great host, as the voice
of many waters, as the voice of mighty thunders,
saying,

Halleluia,

For the Lord our God the Omnipotent reigneth !

Let us rejoice and exult and give glory unto him ;

Because the marriage feast of the Lamb hath come,

And his bride hath made herself ready.

And it was given to her to be arrayed in fine linen,
resplendent and pure ; for the fine linen is the righteous-
ness of saints.

And he said to me, Write, Blessed are they who to the
supper of the marriage feast of the Lamb are called.
And he said to me, These my words are the true sayings
of Aloha. And I fell before his feet to worship ; and he
said to me, See (that thou do it) not ; thy fellow-servant
(am I), and of thy brethren who have the testimony of
Jeshu. Aloha worship ; for the testimony of Jeshu is
the spirit of prophecy.

And I saw heaven opened. And behold a white
horse, and he who sat upon him was called the Faithful
and the True ; and in righteousness he judgeth and
maketh war. But his eyes were as the flame of fire, and

upon his head were many diadems, having names⁸ written; and the name⁹ which was written of him no man knoweth but himself. And he was arrayed in a vestment sprinkled with blood,¹ and his name was called The Word of Aloha. And the armies of heaven followed him upon white horses, clothed in garments of fine linen, pure (and) white. And from his mouth went forth a sharp sword of two edges, that therewith he might smite the nations. And he will rule the nations with a rod of iron, and he will tread the winepress of the fierceness of the wrath of Aloha the Omnipotent. And he had upon his vestment and upon his thigh the name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun. And he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come, gather to the great supper of Aloha; that ye may eat the flesh of kings, and the flesh of chiefs of thousands, and the flesh of heroes, and the flesh of horses and them who sit upon them, and the flesh of all the sons of liberty and of the slaves, and of the small and of the great.

And I saw the beast of prey, and the kings of the earth, and their armies, gathered together to make war with him who sat on the throne, and with his armies. And the beast of prey was taken, and the false prophet with him who wrought signs before him, with which he deluded them who received the signature of the beast of prey, and them who worshipped his image; and living they were both cast into the lake of fire which burneth with sulphur. And the rest were slain with the sword of him who sat upon the horse; with that (sword) which went forth from his mouth. And all the fowls were satiated with their flesh.

٨ مَمْدُجَاتُ

٩ مَمْدُجَاتُ

١ وَكَلِمَةُ دَابُّو

XX.

AND I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, that ancient serpent, who is the deceiver, and Satana, who seduced all the habitable world, and bound him a thousand years; and cast him into the abyss, and shut and sealed over him, that he should no more seduce the nations, until the thousand years be completed: but after them he will be loosed a little time.

And I saw thrones, and they sat upon them, and judgment was given to them; and to the souls of them who had been cut asunder for the sake of the testimony of Jeshu, and for the word of Aloha, and them who had not worshipped the beast of prey nor his image, nor received his signature upon their forehead and upon their hands. And they lived and reigned with their Meshiha the thousand years.

This is the first resurrection.

Blessed and holy is he who hath part in the first resurrection: upon them the second death hath not power; but they shall be priests of Aloha and of his Meshiha, and shall reign with him the thousand years.

And when the thousand years shall be fulfilled, Satana will be loosed from the place of his keeping, and will go forth and seduce the nations which are in the four corners of the earth, Gug and Mogug, to gather them to war, of whom the number is as the sand of the sea.

And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city; and fire descended from Aloha from heaven, and devoured them. And the accuser who seduced them was cast into the lake of fire and of sulphur, as was also the beast of

prey and the false prophet ; and they will be tormented day and night for ever and ever.

And I saw a great white throne, and Him who sat thereon, from whom from his face fled earth and heaven ; and place (as) to this was not found for them. And I saw the dead, great and small, standing before the throne ; and the books were opened ; and another book was opened, which is (the Book) of Life. And the dead were judged from the (records) which are written in the books according to their works. And the sea gave up the dead which were in it, and death and shiul gave up the dead which were in them. And they were judged every one according to their works. And death and shiul were cast into the lake of fire, which is the second death. And if a man was not found written in the Book of Life, he was cast into the lake of fire.

XXI.

AND I saw new heavens and a new earth : for the first heaven and the first earth had gone, and the sea was no more. And the holy city, Urishlem the new, I saw descending from heaven from Aloha, prepared as the bride is decked for her husband. And I heard a great voice from heaven, saying,

Behold, the tabernacle of Aloha is with men ; and he will dwell with them, and they shall be his people ; and Aloha himself will be with them, and will be their God. And every tear shall be wiped away from their eyes, and death shall be no more ; nor sorrow, nor clamour, nor pain, shall be any more ; for the former things are passed away.

And He who sat upon the throne said, Behold, I make all things new. And he said, Write : for these are the faithful and true words of Aloha. And he said to me, I am Olaph and Thau, the Beginning and the End. To

him who thirsteth I will give of the water of life freely. He who overcometh shall inherit these; and I will be to him Aloha, and he shall be my son. But the fearful, and the faithless, and sinners, and the unclean, and murderers, and fornicators, and sorcerers, and servers of idols, and all liars, (shall have) their portion in the lake which burneth with fire and sulphur; which is the second death.

And one of the seven angels who had the seven vials full of the seven last plagues, came and spake with me, saying, Come, I will show thee the bride, the wife of the Lamb.

And he led me in spirit upon a great and high mountain, and showed me the holy city Urishlem, descending from heaven from Aloha; having the glory of Aloha, as the clearness of light, like a stone of great price, as the stone jaspou, resembling crystallos; having a wall great and high, which had twelve gates, and names written upon them, which are the names of the twelve tribes of the sons of Israel. On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city had twelve foundations; and upon them the twelve names of the twelve apostles of the Lamb.

And he who talked with me had a measure, a rod of gold, that he might measure the city and the gates and the walls thereof. And the city was set four-square, and the length of it was as the breadth: and he measured the city with the rod, upon twelve stadia of twelve thousand. And the length and the breadth and the height of it are equal. And he measured the wall of it, an hundred and forty and four measures of the cubits of a man, that is, of the angel. And the structure of the wall of it is (of) jaspis, and the city is of pure gold, like pure brightness. And the foundations of the wall of the

city were adorned with every precious stone : the first foundation was of jaspis, the second sathphiros, the third caledon, the fourth zmoragdo, the fifth sardonicos, the sixth sardion, the seventh crisuthilos, the eighth berulla, the ninth topadion, the tenth chrosoposius, the eleventh hyacinthos, the twelfth amuthistos. And the twelve gates are twelve pearls, each of every one of the gates (a pearl), and each of every one of the pearls (a gate). And the wide street of the city was of pure gold as the brightness of light. And a temple I saw not in it ; for the Lord, the Omnipotent, is the temple thereof and the Lamb. And the city hath no need of the sun nor of the moon to enlighten it ; for the glory of Aloha illuminateth it, and the light thereof is the Lamb. And the nations of the saved walk by the light of it, and the kings of the earth bring their glory and the honour of the nations into it. And the gates of it shall not be shut by day, for night is not there. And they shall bring the glory and honour of the nations into it ; and nothing shall enter into it that defileth, nor that worketh uncleanness ; but they who are written in the book of life of the Lamb.

XXII.

AND he showed me a river of waters of life, clear as crystal, coming forth from the throne of Aloha and of the Lamb. In the midst of the wide street of it, and by the river, here and there, (was) the tree of life, which produced twelve fruits, in every month giving each one its fruit. And the leaves of the tree (are) for the healing of the nations.

And there shall be no more falling away ;² and the throne of Aloha and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face,

² *Nethro.*

and his name shall be upon their foreheads. And night shall be no more : nor any need have they of the light of a lamp, or the light of the sun ; for the Lord God enlighteneth them, and they will reign for ever and ever.

And he said to me, These sayings are faithfulness and truth. And the Lord God of the spirit of the prophets hath sent me, his angel, to show to his servants the things which must soon be done. And behold, I come quickly. Blessed is he who keepeth the words of the prophecy of this book.³

And also I Juhanon am he who heard and saw these. And when I had heard and seen, I fell to worship before the feet of the angel who showed them to me. And he said to me, See (that thou do it) not. I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of this book. Worship Aloha.

And he said to me, Seal not the words of the prophecy of this book ; for the time draweth nigh. He who doeth evil shall work evil still ; and he who is filthy shall be filthy still ; and the righteous shall still do righteousness, and the holy be holy still. Behold, I come quickly ; and my reward is with me, to render to every one according as is his work. I am Olaph and Thau, the First and the Last, the Beginning and the End. Blessed are they who do his commandments, that they may have authority to the tree of life, and by the gates may enter into the city. Without are dogs, and sorcerers, and fornicators, and murderers, and servers of idols, and every one who loveth and maketh a lie.

I JESHU have sent mine angel to testify unto you these things before the churches. I am the root and the offspring of Dawid, as the bright, the morning star. AND THE SPIRIT AND THE BRIDE SAY, COME ! AND HE

³ Polyglot, " Of this prophecy."

WHO HEARETH SHALL SAY, COME! AND HE WHO THIRSTETH MAY COME, AND HE WHO WILLETH, TO TAKE THE WATERS OF LIFE FREELY.

I testify to every one who heareth the words of the prophecy of this book, That if any man shall set upon them, Aloha will set upon him the plagues which are written in this book. And if any man make to cease from the words of the book of this prophecy, Aloha will make to cease his portion of the tree of life, and of the holy city of which is written in this book. He who testifieth these saith, Yes: I come quickly. Amen. Come, Lord Jeshu.

The grace of our Lord Jeshu Meshiha be with all the saints. Amen.

Finished is the Revelation of Juhanon the Evangelist;
and all the New Testament (as) translated into the
language of Syria.

GLORIA DEO IN EXCELSIS.

INDEX I.

SYRIAN CHURCH LECTIONARY.

ACTS OF THE APOSTLES.

Lesson.	Page.
1. For the Ascension of our Lord	135
2. Oblation of the fifth Day of the Mysteries	136
3. For the Kneeling	137
4. Twilight of the great Sabbath of the Resurrection	139
5. Second Day in the sixth Week of the Fast	140
6. Golden Friday.....	141
7. Second Day of the Candidates	142
8. Commemoration of Martyrs	143
9. For the Martyrs	145
10. Third Day of the Candidates.....	146
11. For the Dead	146
12. For the Apostles	147
13. Fourth Day of the Candidates	149
14. Friday of Repose.....	150
15. Fifth Day of the Candidates	151
16. Slaughter of the Children	152
17. Morning of the Sunday of Hosannas.....	153
18. Sabbath of the Candidates	154
19. For the Mother of the Lord, and for Baptism	155
20. Commemoration of Stephen	155
21. Third Sunday after the Resurrection	156
22. Second Day in the first Week of the Fast	157
23. Benediction of Waters, and for Baptism	158
24. Sunday entering on the Fast	159
25. Second Sunday of the Fast.....	161
26. For the Dead	162
27. Third Sunday of the Fast	162
28. For the Apostles, and Golden Friday	163
29. Third Day in the first of the Fast.....	164
30. Fourth Day in the first of the Fast	165
31. Fifth Day in the first of the Fast	166
32. Sixth Day in the first of the Fast	167
33. First Sabbath of the Fast	168

Lesson.	Page.
34. Fourth Sabbath of the Fast	171
35. Second Day of the Passion (Week)	172
36. Great Sabbath of the Resurrection	173
37. Third Day of the Passion	174
38. Fourth Day of the Passion	175
39. Second Day in the fourth Week of the Fast	176
40. Morning of the fifth Day of the Mysteries	177
41. Third Day of the fourth Week of the Fast	178
42. Middle of the Fast	179
43. Fifth Day of the fourth Week of the Fast	180
44. Sixth Day in the fourth Week of the Fast	180
45. Fourth Sabbath of the Fast	181
46. Fifth Sabbath of the Fast	182
47. Sixth Sabbath of the Fast	183
48. Night of the Crucifixion.....	184
49. Fourth Sunday after the Resurrection	185
50. Fifth Sunday after the Resurrection.....	186
51. Commemoration of the Saints.....	187
52. Fifth Sunday after Pentecost.....	188
53. Morning of the Sunday of Pentecost.....	189
54. First Sunday after Pentecost	190
55. Second Sunday after Pentecost	191
56. Third Sunday after Pentecost	192
57. For the Dead	193
58. For the Saints and Fathers.....	194
59. Fourth Sunday after Pentecost	196
60. Friday of the Crucifixion	201
61. Third Hour of the Friday of the Crucifixion	202
62. Noon of the Friday of the Crucifixion	204
63. Ninth Hour of the Friday of the Crucifixion	207
64. Fifth Sunday after Pentecost.....	211
65. Sixth Sunday after Pentecost.....	212
66. Seventh Sunday after Pentecost.....	213
67. Eighth Sunday after Pentecost	215
68. Ninth Sunday after Pentecost	216
69. Tenth Sunday after Pentecost	217

EPISTLE TO THE ROMANS.

1. Daily Lesson	221
2. Second Friday of the Fast	222
3. For daily Reading	223
4. Third Friday of the Fast	224
5. Daily	225

Lesson.	Page.
6. Daily	226
7. For the Martyrs	227
8. Daily	229
9. Second Day of the Candidates	230
10. Sabbath of the first Week of the Fast	230
11. Second Day in the sixth Week of the Fast	231
12. Third Day of the Passion	233
13. Morning of the great Sabbath of the Resurrection	235
14. Third Day of the sixth Week of the Fast	236
15. Martyrs	237
16. Annunciation of Zachariah.....	238
17. For Pilgrims	239
18. Entrance of our Lord into the Temple	240
19. Middle of Pentecost	240
20. Third Day of the Passion	242
21. Sunday of Hosannas	243
22. Second Day in the first Week of the Fast	244
23. When the Church makes Election	245
24. Noon of the Sunday entering on the Fast.....	247
25. Third Day in the first Week of the Fast.....	249
26. Second Sunday of the Fast.....	250
27. For holy Women	251

I CORINTHIANS.

1. Friday of the Crucifixion	254
2. Morning of the Friday of the Crucifixion	255
3. First Sunday after the Resurrection	257
4. Second Sunday after Pentecost	257
5. Third Sunday after Pentecost	258
6. Fourth Sunday after Pentecost	259
7. Fifth Sunday after Pentecost	260
8. Sunday after the Resurrection	261
9. Sixth Sunday after Pentecost	261
10. Fifth Day of the first of the Fast	262
11. Fourth of the first of the Fast.....	263
12. Holy Martyrs	265
13. Daily.....	266
14. St. Antonios and his Companions	268
15. Oblation for the Epiphany	269
16. Morning of the fifth of the Mysteries	270
17. Oblation for the fifth of the Mysteries	272
18. Sunday of Pentecost	273
19. For the Apostles	275

Lesson.	Page.
20. For the Lavement	275
21. For the Kneeling	277
22. Seventh Sunday after Pentecost	278
23. Morning of the Resurrection	279
24. Oblation of the Resurrection	280
25. For the Dead	281
26. Fifth Sunday after Epiphany	282
27. Third Day of the fourth Week of the Fast	283

2 CORINTHIANS.

1. Morning of the Sabbath of the Annunciation	285
2. Fourth Sunday after Epiphany	285
3. Fifth Day of the fourth Week of the Fast	287
4. Consecration of Incense	287
5. Basilos and his Associates	288
6. Third Sunday after Epiphany	289
7. Martyrs.....	290
8. The Dead	291
9. For the first Day in the new Week	291
10. Sunday entering on the Fast	292
11. First Friday in the Fast	293
12. Daily Reading	294
13. Daily	295
14. Sixth Sunday after Epiphany	296
15. Middle of the Fast	297
16. Sixth Sunday of the Fast	298
17. Second Day in the fourth Week of the Fast.....	300
18. Commemoration of Paulos	301
19. Middle Friday of the Fast	303

GALATIANS.

1. For daily Reading	306
2. For Stephen	306
3. The Fathers	307
4. Daily Reading	308
5. Reverence of the Cross	309
6. The Annunciation of the Mother of the Lord	310
7. Oblation of the Nativity	311
8. Nativity of Juhanon	312
9. Circumcision of our Lord	313
10. Third Sunday of the Fast	314
11. Fourth Morning in Passion Week.....	315

EPHESIANS.

Lesson.	Page.
1. For Baptism.....	317
2. After the Resurrection	318
3. Fifth Day of the Repose.....	319
4. Fifth Day after the Resurrection	320
5. For the Carrying of the Cross	321
6. Ascension of our Lord.....	322
7. New Sunday.....	322
8. Friday of Repose.....	323
9. Seventh Sunday after the Manifestation (Epiphany)	324
10. Daily.....	325
11. For the Tonsure of Monks.....	326

PHILIPPIANS.

1. For daily Reading	328
2. Commemoration of Petros and Paulos	328
3. Twilight of the fourth Day in Passion Week	330
4. Daily.....	331
5. Daily.....	332
6. Daily.....	333
7. Daily.....	334

COLOSSIANS.

1. Daily Reading	336
2. Fourth Sunday after the Resurrection	336
3. Fifth Sunday after the Resurrection	337
4. Noon of the Friday of the Crucifixion	338
5. Daily.....	339
6. For the fourth Day of the Week of Repose	340
7. Daily.....	341

1 THESSALONIANS.

1. Daily Reading.....	344
2. Twilight of the Sabbath of the Annunciation	345
3. Daily.....	346
4. For Baptism.....	347
5. For the Dead	348
6. Fourth Sunday of the Fast	349

2 THESSALONIANS.

At Twilight of the Epiphany	351
-----------------------------------	-----

1 TIMOTHY.

Lesson.	Page.
1. Friday in the fifth Week of the Fast.....	355
2. At Intercessions	356
3. Second Sunday after Epiphany	357
4. Fifth Day after the Resurrection	359
5. Fifth Sunday of the Fast	361
6. Fifth Sunday after the Resurrection	362

2 TIMOTHY.

1. Commemoration of Ignatius and his Companions.....	364
2. Petros of Alexandria	365
3. Saviro	368
4. On the Death of a Bishop	368
5. Gregorios	369

TITUS.

1. When a Presbyter is made.....	371
2. For Baptism. Also for the Sunday after Epiphany	373

PHILEMON.

Lesson in ordinary.....	375
-------------------------	-----

HEBREWS.

1. Evening and Morning of the Nativity	377
2. First Station on the Friday of the Crucifixion.....	378
3. For the Mother of the Lord. Yoldath Aloha.....	379
4. Sabbath of the Candidates	381
5. Second Station on the Night of the Crucifixion	382
6. Second Night in Passion Week.....	383
7. For the Mother of the Lord ..	386
8. Third Day of the Candidates.....	387
9. For the Nativity. Also for the Consecration of a Church or an Altar	388
10. Third Station on the Night of the Crucifixion.....	390
11. Twilight of the fifth Day of the Mysteries	391
12. Third Sunday after the Resurrection.....	392
13. Night of the Blessing of Waters	393
14. For Baptism.....	394
15. Third Morning of the Passion	395
16. Evening of the third Day of the Passion	396
17. Slaughter of the Children	397
18. For the Prophets, Apostles, and Fathers ...	398

Lemon.	Page.
19. For Seasons of Calamity. "When there is Wrath".....	399
20. Oblation of the Forty Days	399
21. For the three hundred and eighteen Fathers, and for the Commemoration of believing Kings.....	401
22. Ninth Hour on the Friday of the Crucifixion	401

JAMES.

1. Commemoration of the Martyrs	404
2. Second Sunday after the Epiphany	405
3. Eleventh Sunday after Pentecost	406
4. Third Sunday after the Epiphany	407
5. Twelfth Sunday after Pentecost.....	409
6. Fourth Sunday after the Epiphany	410

1 PETER.

1. New Sunday.....	412
2. Fifth Sunday after Epiphany.....	414
3. For Juhanon the Baptist.....	415
4. Sixth Sunday after Epiphany.....	416
5. Third Sunday after Pentecost ...	417
6. Seventh Sunday after Epiphany.....	418
7. Fourteenth Sunday after Pentecost, and for the Consecration of a Bishop	419

1 JOHN.

1. Sunday after the Nativity	421
2. Oblation for the Sunday of Hosannas	422
3. For the Mother of the Lord	424
4. Nativity of our Lord	425
5. For the mystical Lavement, and for the Sunday after Epiphany	426
6. Feast of Lights; i. e. the Epiphany	427

2 PETER	442
----------------------	-----

2 JOHN	448
---------------------	-----

3 JOHN	450
---------------------	-----

JUDE	452
-------------------	-----

THE REVELATION	455
-----------------------------	-----

INDEX II.

HARMONY OF THE SYRIAN LESSONS

WITH THE TEXTUAL DIVISIONS OF THE GREEK TESTAMENT
AND WESTERN VERSIONS.

ST. MATTHEW.

Lesson.	Chap.	Verse.	Lesson.	Chap.	Verse.
			39.....	xvi	13
1.....	i	1	40.....	xvi	21
2.....	i	18	41.....	xvi	28
3.....	ii	1	42.....	xvii	14
4.....	ii	13	43.....	xvii	22
5.....	ii	19	44.....	xviii	1
6.....	iii	1	45.....	xviii	15
7.....	iv	1	46.....	xviii	23
8.....	iv	12	47.....	xix	1
9.....	v	1	48.....	xix	16
10.....	v	21	49.....	xix	27
11.....	vi	1	50.....	xx	1
12.....	vi	16	51.....	xx	17
13.....	vi	25	52.....	xx	19
14.....	vii	1	53.....	xxi	1
15.....	vii	13	54.....	xxi	17
16.....	viii	1	55.....	xxi	28
17.....	viii	14	56.....	xxii	1
18.....	viii	23	57.....	xxii	15
19.....	ix	9	58.....	xxii	23
20.....	ix	18	59.....	xxii	34
21.....	ix	27	60.....	xxiii	13
22.....	ix	36	61.....	xxiii	29
23.....	x	16	62.....	xxiv	1
24.....	x	34	63.....	xxiv	36
25.....	xi	1	64.....	xxiv	45
26.....	xi	16	65.....	xxv	1
27.....	xi	25	66.....	xxv	14
28.....	xii	9	67.....	xxv	31
29.....	xii	22	68.....	xxvi	1
30.....	xii	38	69.....	xxvi	17
31.....	xiii	1	70.....	xxvi	31
32.....	xiii	24	71.....	xxvii	1
33.....	xiii	53	72.....	xxvii	26
34.....	xiv	15	73.....	xxvii	38
35.....	xiv	24	74.....	xxvii	45
36.....	xv	1	75.....	xxvii	57
37.....	xv	21	76.....	xxvii	62
38.....	xv	32	77.....	xxviii	1

ST. MARK.

Lesson.	Chap.	Verse.	Lesson.	Chap.	Verse.
1.....	i	1	4.....	i	57
2.....	i	14	5.....	ii	1
3.....	i	35	6.....	ii	21
4.....	ii	1	7.....	ii	30
5.....	ii	13	8.....	ii	48
6.....	ii	23	9.....	iii	1
7.....	iii	13	10.....	iii	23
8.....	iii	31	11.....	iv	1
9.....	iv	24	12.....	iv	14
10.....	iv	35	13.....	iv	31
11.....	v	1	14.....	v	1
12.....	v	21	15.....	v	12
13.....	vi	1	16.....	vi	1
14.....	vi	7	17.....	vi	12
15.....	vi	14	18.....	vi	20
16.....	vi	30	19.....	vi	37
17.....	vi	47	20.....	vii	1
18.....	vii	1	21.....	vii	11
19.....	vii	24	22.....	vii	19
20.....	viii	1	23.....	vii	36
21.....	viii	11	24.....	viii	1
22.....	viii	34	25.....	viii	16
23.....	ix	1	26.....	viii	22
24.....	ix	14	27.....	viii	40
25.....	ix	33	28.....	ix	1
26.....	x	1	29.....	ix	12
27.....	x	17	30.....	ix	18
28.....	x	28	31.....	ix	27
29.....	x	35	32.....	ix	37
30.....	xi	1	33.....	ix	51
31.....	xi	19	34.....	x	1
32.....	xii	18	35.....	x	25
33.....	xii	28	36.....	x	38
34.....	xii	41	37.....	xi	1
35.....	xiv	1	38.....	xi	14
36.....	xiv	27	39.....	xi	27
37.....	xv	1	40.....	xi	37
38.....	xv	21	41.....	xi	49
39.....	xv	29	42.....	xii	1
40.....	xv	33	43.....	xii	13
41.....	xv	42	44.....	xii	32
42.....	xvi	2	45.....	xii	49
43.....	xvi	14	46.....	xiii	1
			47.....	xiii	10
			48.....	xiii	23
			49.....	xiv	1
			50.....	xiv	25
			51.....	xv	11
			52.....	xvi	1
			53.....	xvi	19
			54.....	xvii	1
			55.....	xvii	11

ST. LUKE.

1.....	i	1
2.....	i	26
3.....	i	39

Lesson.	Chap.	Verse.	Lesson.	Chap.	Verse.
56.....	xvii	20	29.....	xi	47
57.....	xviii	1	30.....	xi	55
58.....	xviii	18	31.....	xii	12
59.....	xviii	31	32.....	xii	23
60.....	xix	28	33.....	xiii	1
61.....	xix	41	34.....	xiii	31
62.....	xx	1	35.....	xiv	1
63.....	xx	27	36.....	xiv	15
64.....	xx	41	37.....	xv	8
65.....	xxi	5	38.....	xvi	4
66.....	xxi	29	39.....	xvi	16
67.....	xxii	1	40.....	xvi	31
68.....	xxii	31	41.....	xvii	13
69.....	xxii	66	42.....	xviii	1
70.....	xxiii	26	43.....	xviii	28
71.....	xxiii	34	44.....	xix	5
72.....	xxiii	44	45.....	xix	15
73.....	xxiii	50	46.....	xix	23
74.....	xxiv	13	47.....	xix	31
75.....	xxiv	36	48.....	xx	1
			49.....	xx	19
			50.....	xx	26
			51.....	xxi	1
			52.....	xxi	15
			53.....	xxi	20

ST. JOHN.

1.....	i	1
2.....	i	18
3.....	i	29
4.....	i	43
5.....	ii	1
6.....	ii	12
7.....	ii	23
8.....	iii	13
9.....	iii	22
10.....	iv	4
11.....	iv	43
12.....	v	1
13.....	v	19
14.....	v	30
15.....	vi	1
16.....	vi	16
17.....	vi	30
18.....	vi	47
19.....	vi	61
20.....	vii	1
21.....	vii	37
22.....	vii	45
23.....	viii	12
24.....	viii	28
25.....	ix	1
26.....	x	1
27.....	x	22
28.....	xi	1

ACTS OF THE APOSTLES.

1.....	i	1
2.....	i	15
3.....	ii	1
4.....	ii	22
5.....	ii	37
6.....	iii	1
7.....	iii	11
8.....	iv	1
9.....	iv	10
10.....	iv	31
11.....	v	1
12.....	v	12
13.....	v	20
14.....	vi	1
15.....	vi	13
16.....	vii	11
17.....	vii	30
18.....	vii	37
19.....	vii	44
20.....	vii	54
21.....	viii	3
22.....	viii	14
23.....	viii	26

Lesson.	Chap.	Verse.	Lesson.	Chap.	Verse.
24.....	ix	1	3.....	i	26
25.....	ix	22	4.....	ii	2
26.....	ix	36	5.....	ii	14
27.....	x	1	6.....	ii	28
28.....	x	9	7.....	iii	19
29.....	x	25	8.....	iv	13
30.....	x	34	9.....	v	1
31.....	xi	2	10.....	v	12
32.....	xi	19	11.....	vi	1
33.....	xii	1	12.....	vii	1
34.....	xii	25	13.....	vii	26
35.....	xii	13	14.....	viii	12
36.....	xii	26	15.....	viii	28
37.....	xii	44	16.....	ix	6
38.....	xiv	7	17.....	ix	22
39.....	xiv	20	18.....	ix	30
40.....	xv	4	19.....	x	5
41.....	xv	13	20.....	xi	1
42.....	xv	23	21.....	xi	13
43.....	xv	35	22.....	xii	1
44.....	xvi	1	23.....	xiii	1
45.....	xvi	8	24.....	xiii	11
46.....	xvi	16	25.....	xv	1
47.....	xvi	36	26.....	xv	14
48.....	xvii	2	27.....	xvi	1
49.....	xvii	15			
50.....	xvii	22			
51.....	xviii	1			
52.....	xviii	12			
53.....	xix	1			
54.....	xix	13			
55.....	xix	23			
56.....	xix	30			
57.....	xx	7			
58.....	xx	17			
59.....	xxi	13			
60.....	xxii	30			
61.....	xxiii	12			
62.....	xxiv	1			
63.....	xxv	13			
64.....	xxvi	24			
65.....	xxvii	9			
66.....	xxvii	27			
67.....	xxviii	1			
68.....	xxviii	11			
69.....	xxviii	23			

I CORINTHIANS.

1.....	i	1
2.....	i	18
3.....	ii	20
4.....	iii	1
5.....	iii	16
6.....	iv	6
7.....	iv	17
8.....	v	6
9.....	vi	1
10.....	vi	12
11.....	vii	1
12.....	vii	25
13.....	viii	1
14.....	ix	13
15.....	x	1
16.....	x	14
17.....	xi	23
18.....	xii	1
19.....	xii	28
20.....	xiii	4
21.....	xiv	20
22.....	xiv	34
23.....	xv	1

ROMANS.

1.....	i	1
2.....	i	13

Lesson.	Chap.	Verse.	Lesson.	Chap.	Verse.
24.....	xv	20	7.....	iv	17
25.....	xv	34	8.....	iv	25
26.....	xvi	1	9.....	v	3
27.....	xvi	13	10.....	v	22
			11.....	vi	10

2 CORINTHIANS.

1.....	i	1
2.....	i	8
3.....	i	23
4.....	ii	2
5.....	iii	4
6.....	iv	1
7.....	iv	7
8.....	v	1
9.....	v	11
10.....	v	20
11.....	vi	11
12.....	vii	4
13.....	viii	1
14.....	viii	9
15.....	ix	1
16.....	x	1
17.....	xi	1
18.....	xi	16
19.....	xii	19

GALATIANS.

1.....	i	1
2.....	i	11
3.....	ii	1
4.....	ii	11
5.....	ii	17
6.....	ii	15
7.....	iv	1
8.....	iv	19
9.....	iv	28
10.....	v	13
11.....	vi	7

EPHESIANS.

1.....	i	1
2.....	i	15
3.....	ii	4
4.....	ii	19
5.....	iii	13
6.....	iv	1

PHILIPPIANS.

1.....	i	1
2.....	i	12
3.....	ii	1
4.....	ii	12
5.....	iii	1
6.....	iii	13
7.....	iv	8

COLOSSIANS.

1.....	i	1
2.....	i	9
3.....	i	21
4.....	ii	6
5.....	ii	16
6.....	iii	1
7.....	iii	18

1 THESSALONIANS.

1.....	i	1
2.....	ii	13
3.....	ii	17
4.....	iv	1
5.....	iv	13
6.....	v	12

2 THESSALONIANS.

1.....	i	1
--------	---	---

1 TIMOTHY.

1.....	i	1
2.....	ii	1
3.....	iii	1
4.....	iv	9
5.....	v	24
6.....	vi	13

2 TIMOTHY.

Lesson.	Chap.	Verses.	Lesson.	Chap.	Verses.
1.....	i	1	16.....	xi	8
2.....	ii	4	17.....	xi	23
3.....	iii	10	18.....	xi	32
4.....	iii	16	19.....	xii	3
5.....	iv	9	20.....	xii	12
			21.....	xii	28
			22.....	xiii	9

TITUS.

1.....	i	1
2.....	ii	11

PHILEMON.

1.....	i	1
--------	---	---

HEBREWS.

1.....	i	1
2.....	ii	5
3.....	ii	14
4.....	iii	14
5.....	iv	14
6.....	v	12
7.....	vii	1
8.....	vii	18
9.....	viii	1
10.....	ix	11
11.....	ix	16
12.....	x	1
13.....	x	15
14.....	x	26
15.....	x	39

JAMES.

1.....	i	1
2.....	i	22
3.....	ii	14
4.....	iii	1
5.....	iv	7
6.....	v	7

1 PETER.

1.....	i	1
2.....	ii	1
3.....	ii	11
4.....	iii	7
5.....	iii	16
6.....	iv	7
7.....	v	1

1 JOHN.

1.....	i	1
2.....	ii	7
3.....	iii	2
4.....	iv	1
5.....	iv	11
6.....	v	1

THE END.